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ONE HUNDRED AND SIXTY-SIX YEARS OF MISSIONARY SERVICE IN INDIA

DR. JACOB CHAMBERLAIN 47 YEARS (REFORMED) | W. B. BOGGS, D.D. 32 YEARS (BAPTIST) | JOHN W. SCUDDER, D.D. 50 YEARS (REFORMED) | JOHN McLAURIN, D.D. 37 YEARS (BAPTIST)

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SIGNS OF THE TIMES

CHINA AND THE REFORM MOVEMENT

Careful observers report that even Japan has not moved more rapidly forward in the march of civilization than has the Flowery Kingdom in the last decade. In August an imperial decree was issued promising a change of laws, and more than hinting a change of constitution. Some mastery of Western learning henceforth conditions employment in government service. While not operating *ex post facto*, the conditions for future candidates is identical with that prescribed by the young monarch, eight years ago, which provoked the Boxer revolt; and the Dowager Empress, who at that time crowded him aside for his radicalism and usurped authority, now, in his name, promulgates the same decree! Surely the world moves.

Other signs of awakening are not lacking. Yuan Shih Kai, the most powerful of the viceroys, has more than 5,000 schools in the Chili province, preparing the young for the new government courses, and is introducing into them the English tongue and Western learning as fast as possible. Eleven thousand Chinese students are now in Tokio for similar purposes. Post-offices and newspapers multiply, especially in the Eastern section, the former having multiplied eighteenfold in four years, and the latter eightfold! Foot binding is also forbidden, under penalties.

Chang Chih-Tung orders the New Testament introduced into all the schools of the Hupeh and Hunan provinces. He thinks the Bible lies at the basis of Occidental superiority and orders the Christian sacred book to be put alongside the Confucian classics. Here is a measure affecting nearly 60,000,000 Chinese. Sunday is also a *legal holiday*, and by imperial decree. Furthermore, as a result of the recommendations of the reform commissioners, who recently returned from an American and European tour and have since been in consultation with Viceroys Yuan-Shih-Kai and Tang-Shao-Yi, an imperial edict has been issued ordering the abandonment of the use of opium within ten years. This action of the Chinese government will compel India to find a new source of revenue.

Here are nearly 400,000,000 human beings marching forward as rapidly as Japan did thirty years since, and perhaps more so. Surely Christians will be on the alert.

Dr. Griffith John, who recently has celebrated the fiftieth anniversary of his work in China in 1905, says that the change which has come over China since the Boxer uprising is nothing less than a revolution; and further, that had this change been characterized by the bloodshed which has taken place in Russia, the eyes of the world would be, not upon Japan or Russia, but upon China.

Yes, China is awake, and with the awakening of the empire comes the opportunity of thirty centuries for the introduction of Christianity. A new civilization is being formed. Upon the churches of Europe and America depends the decision as to whether this civilization shall be materialistic or Christian. Will the home churches respond to the call?

REVIVALS IN CHINA

Friends who have been praying that China might experience a similarly gracious visitation of the Holy Spirit as has been recently seen in Wales, will rejoice to hear of the answer to their prayers. *China's Millions* reports through Dr. A. D. Peill, a medical missionary of the L. M. S., in T'sang-Chow, Chih-li, that a gracious movement of the Spirit of God has begun among medical students and others. This movement is characterized by a widespread conviction of sin, a wonderful spirit of prayer, and a great eagerness to witness for Christ. This eagerness is described by Dr. Peill as "the preaching fever." "Preaching to the heathen was a marked sign of the new life. There is a new spirit of life and activity in the churches, and a new sense of responsibility and unity."

In Shan-tung, also, in the district of Tsing-tau, comprising forty or more villages, the American Presbyterian Mission are experiencing "times of refreshing from the presence of the Lord." At one place, where there had been "a woful lack of harmony among the Christians, and even open quarreling, the people were greatly moved by the Spirit of God, falling on the floor and crying out to God for mercy because of their sins." At another place "sunrise prayer-meetings" were held in a large tent, seating 600 people. "It was full at almost every service." One meeting lasted, without intermission, from 6.30 a.m. to 1 p.m.—six and a half hours. At another village, where lawsuits had been making havoc in the church, after a morning prayer-meeting of five and a half hours "all claims at law were abandoned."

In Yun-nan and Kwei-chau, those difficult provinces, a wonderful movement of God's Spirit is being seen among the aborigines. Hundreds of them are professing faith in the Lord Jesus. Over 300 baptisms were recently reported at An-shun Fu, a C. I. M. mission station in Kwei-chau. The work of the Bible Christians in Yun-nan is being similarly blessed of God. In other parts of China the leaven is working. Herein is encouragement to continue "instant in prayer." The answer is coming, the flood-tide of blessing will not long be delayed.

REVIVAL AT NELLORE, SOUTH INDIA

After many months of prayer for a revival in Nellore, God at last sent a mighty outpouring of His Spirit on July 15, the like of which the mis-

sionaries had never seen before. Dr. David Downie, of the Baptist Missionary Union, writes:

There was a sudden breaking out of simultaneous audible prayer all over the church, some crying out in apparent distress, others beating their breasts in agony, and many were stretched out on the floor weeping and praying for mercy. It was not long before the missionaries were convinced that it was the work of the Holy Spirit. One of the larger schoolgirls went into a trance and remained in it for three hours. She sat with her head thrown back, her arms folded, and her face radiant. She was perfectly oblivious to what was going on around her, but seemed to be talking to some unseen person or persons. When she came out of it she was taken to her room, but the next day she told us that she could not tell us what she had seen, but she would read the fourth and fifth chapters of Revelation, which described her vision.

The meetings were continued morning, noon, and night during the remainder of the week, and while more quiet, were marked by very deep interest.

So far the work is confined to the Christians and chiefly, tho not exclusively, to the schoolgirls. A feature of this revival is the wonderful change in singing, which is marked by the greatest joy. Another marvelous change is the freedom with which the girls expound the Bible. In a sense it is a new book to them, for the Spirit "brings to their remembrance" Scriptures that they had previously heard and learned. There is also a great solicitude for the salvation of others, and preaching and praying bands are at work. Undoubtedly the revival has come in answer to prayer, but just as undoubtedly it is the fruit of the faithful preaching and teaching of God's word.

THE REVIVAL AT ONGOLE, INDIA

Rev. J. M. Baker, of the American Baptist Missionary Union, Ongole, South India, sends an inspiring report of the work of the Spirit in this great field which in 1878 was swept by a great revival. In that year, from June 16 to the end of December, 9,606 were baptized, 2,222 of whom were baptized on July 3. This revival proved to be genuine and lasting. The present revival, contrasted with the former, shows evolution in God's plan.

About a year ago some Telugu tracts on the "Revival in Wales" were distributed to the native workers while on tour. Soon these workers began to question Mr. Baker on the meaning of it all. Even the Telugu word used for "Revival" needed explanation. Later, one Sunday evening, during a Christian Endeavor meeting, it became manifest that the Holy Spirit had possession. There had been no united prayers for a revival, but some missionaries were in tears, and every member was under a mighty spell.

Later the regular Wednesday evening prayer-meeting was, by common consent, changed to what in Telugu is called "a New Life meeting," and the attendance steadily increased, and deep interest was manifested; none of the meetings dragged.

After months of quiet work the spirit of prayer and confession took hold of the converts and many protracted meetings were held. At last the storm broke and Sunday evening meeting, July 1, was like a great cyclone. Day after day, says Mr. Baker, the faces of the people showed a new revelation of life's drama. The old careless look was on a few faces; some looked puzzled and haggard; the faces of others showed the raging of a fearful battle with flesh and Spirit. Day by day others were

added to the number of those whose faces shone radiant with a great peace—the peace that passeth understanding.

The fruits of the revival are manifest. The surest sign of its genuineness is that it is still going on. The meetings are all crowded, and the whole force has been quickened in service. It has spread to the villages many miles distant and meetings are being held every evening. Reports come in of settled quarrels and united churches; of special collections being taken and of increased attendance at schools. Forty-eight students in our Ongole schools have been baptized since the meetings commenced.

This revival differs widely from that of 1878. That took place among the heathen, this among the Christians; that resulted in a mass movement of the heathen toward Christianity and a baptism of water, this is resulting in a breaking down of self in the individual and a baptism of fire for the individual. That was a drawing toward God, this is an examination of self before God.

PROGRESS IN PERSIA

The report officially announced by the Persian Minister at Washington that the Shah has granted a constitution to Persia is another evidence that the leaven of civilization and progress is at work throughout the East. The growing liberality of the Persian government has been manifest for a number of years, but especially since the beginning of the Russo-Japanese war, and it gained fresh impetus from every Japanese victory.

Rev. S. M. Jordan writes that one day two years ago a young Persian graduate of the boys' high school in Teheran came into his study with a glowing face and the latest edition of one of the Teheran papers in his hand and exclaimed: "The Shah has proclaimed religious liberty and freedom of the press!" There it was; a royal firman in the name of His Imperial Majesty Nozaffer ed din, Shah of Persia, signed by the Grand Vizier. Apparently it granted full liberty of speech and press, but those who were familiar with the situation knew that the government did not fully realize all it meant and that it would be a long time before the executive officers would be capable of applying to the nation at large the liberal principles that the edict implied. All who are seeking the welfare of Persia and are watching the signs of the times valued the edict not so much for what it professed, but as an indication of the influences at work.

It is the same with this new constitution. It is significant not so much because of what it purports to be, but rather because it is a step in the right direction and other steps will follow.

LIGHT BREAKING IN MEXICO

The recent census of Mexico reveals the fact that in that republic there are considerably over fifty thousand Protestants. When one reverts to the period of missionary work, which may be said to date from the efforts of Miss Melinda Rankin, less than forty years ago, when virtually there were no Protestants in the country and it was difficult even to put a copy of the Scriptures in circulation, it will be seen that this is an amazing growth for which we

have reason to be devoutly thankful. In fact, no country which has been under the domination of papacy and paganism combined, has shown more rapid advance in religious freedom.

Everywhere the light is breaking in Mexico, and opposition is becoming weaker, says Rev. William H. Sloan, a missionary. But we find danger in the lack of interest now taken by Roman Catholics in our work. We would they were either cold or hot. We can stand their stone-throwing and their mud-flinging; their sneers and indifference are harder to bear, and perhaps harder to overcome. That is the character of the opposition we now meet in Mexico. The people do not seem to care. The priests allude to us very little in their sermons; we are not boycotted, as we once were, and we wonder whether it is not because we are less faithful, or less energetic, or less pugnacious. The Lord help us to be wise as well as faithful. Oh, if we could only find the right way to reach the hearts of this people! If we could overcome these obdurate consciences! Poor Mexico, rich in all worldly resources, but poor and blind in moral things! Only the infinite God can help her.

HOPEFUL SIGNS IN BRAZIL

Rev. S. L. Ginsburg, of the Pernambuco Baptist Mission, writes that at all the churches in their district the forward movement is much in evidence. Flourishing Bible classes and Sunday-schools, the outcome of earnest desire for Bible study and instruction, together with a remarkable development of the spirit of prayer, are among the many hopeful signs of the great revival which all are expecting. Not less important is the spirit of unity and cooperation which is showing itself among the different denominations of Pernambuco. A bimonthly prayer and fellowship meeting has been arranged for all the missionaries, at which a wide range of subjects is to be discussed. "Christ is the center; if we are close to Him we shall be close to one another," said John R. Mott, who visited this field early in August. His words are beginning to bear fruit. Mr. Mott expresses the conviction that now is a wonderful opportunity for South America, and, in his opinion, it may be the last one. He urges the missionary boards of the United States to make the best use of the present awakening.

The visit of Secretary of State, Hon. Elihu Root, and his refusal to attend a Sunday race-meeting held in his honor, have done much to further missionary work, disproving the lies and intrigues of the Jesuits, who said that missionaries were the spies and secret emissaries of the United States government.

JOHN R. MOTT ON SOUTH AMERICA

After a recent visit to this continent, Mr. Mott declares it to be unequaled, both for spiritual need and encouragement for effort. The *Congregationalist* declares: "Mr. Mott's view of the situation corresponds with that of older men who carry on their hearts the burden of the world's evangelization. Said a prominent official of the American Board: 'If we had a special gift of a million dollars, I should be tempted to recommend its use in the South American field — either through

starting a mission of our own, or through perhaps the better method of subsidizing the good but far too meager work which our Presbyterian and Methodist brethren are carrying on there.' In no minds aware of the facts does doubt exist as to the need of large reinforcements for the South American field. There ought to be no hesitation on the ground that many of these countries are already nominally Christian. It is not uncharitable to say that the prevalent type of the Christian religion is formal and frequently corrupt and altogether too inadequate to cope with the religious problems of this age. Mr. Mott says that South American students are without religion and that they are among the most fiercely tempted young men whom he has met anywhere in the world."

SUMMER SCHOOLS OF MISSIONS

Probably few even of the most intelligent workers for missions have fully realized the greatness of the new educational missionary movement among the women of our churches. There was need of such a movement, as is shown by the fact that instead of the solitary summer school begun at Northfield in July, 1904, six were held this year in various parts of the United States. These all came in response to urgent requests from women of all denominations who lead in the missionary activities of their churches. Systematic and thorough study of missions through the United Study text-books, has given an added dignity and purpose to thousands of women's circles. When thousands of busy mothers will take time to fit themselves for missionary teachers and when splendidly equipped young women offer their talents and influence for this department of service, we need not fear for the future.

"Christus Redemptor," an outline study of the island world of the Pacific, by Mrs. Helen Barrett Montgomery, is the text-book for the coming year, and covers an interesting and comparatively unfamiliar field. Both as a writer and lecturer Mrs. Montgomery possesses a wonderful charm. She gave the series of lectures at the school for the Middle West at Lake Winona. From there she went to the school in Tennessee, and presented a similar course to a most appreciative company of Southern women. Her third course was given at Northfield and was followed by a series of lectures at the Chautauqua Assembly early in August. In response to oft-repeated calls two other schools were held in connection with assemblies at Waterloo, Iowa, and Ottawa, Kansas. In addition to the lectures each school offered strong programs, including conferences on methods, model study classes and women's meetings, training classes for leaders in children's missionary organizations, addresses from missionaries, and fine displays of literature. There were also opportunities to inspect and learn the best ways of using the fine large map, pictures and other helps furnished through the central committee. The "higher education of woman" still meets occasional criticism, but this highest education in the great school of the Kingdom can receive only commendation and God-speed from all who pray for the coming of that Kingdom among the nations.

THE AMERICAN FRONTIER OF TO-DAY

BY DON O. SHELTON
Author of "Heroes of the Cross of America," etc.

Are there frontiers in America? If so, wherein do they differ from those of fifty years ago? What opportunities do they offer the Christian Church for strategy and aggressiveness and conquest?

To these questions an answer may well be sought, for the frontier invariably stands for need. And by the promptness and purpose with which the Christian Church discovers and overtakes and meets such need the moral destiny of the nation is in a large measure determined.

This is so in part because communities, in their youth, like individuals, are pliable. The opportune moment for Christian conquest is at the beginning of the life of the settlement. It is the height of wisdom to utilize to the fullest possible degree the formative period.

And in localities where the settlement is not new, but where there are frontier conditions—an unamalgamated and rapidly growing population, the absorption of a large proportion of the people in the task of earning a livelihood under adverse conditions—the Church must alertly and sympathetically establish itself.

There are country frontiers to-day having some features similar to those our forefathers knew. The chief changes have been in their locations. In their need of aggressive evangelism they are as assertive as those of fifty years ago.

A part of the modern frontier is in New England. From country districts multitudes of American young people have removed and a large foreign population has come. To-day 47.9 per cent. of the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut is of foreign parentage. Aresult of this radical change is new and formidable conditions.

Of the people of Massachusetts, the

AN ALASKAN INDIAN BOY
What shall be his future?

census of 1900 showed 30 per cent. to be foreign born. In only two other States is the proportion greater. It is credibly stated that the foreign-born population in Massachusetts is growing faster than the native. The increase in the former between 1890 and 1900 was 28.8 per cent., while the native population increased but 23.8 per cent. Of the 75,014 children born in Massachusetts in 1904 23,365 were of native parentage, 37,047 were of foreign, and 14,473 mixed. The native death ratio was 33.795, the foreign 14,376. The rapid change in the

relative strength of the native and foreign population, which these facts indicate, is a clear call to the Christian Church to re-adapt its present methods and to devise new ones. The Gospel must be taken to the foreigner in his own language. This new New England, this foreign-peopled frontier demands on the part of the Christian Church strategy, initiative and self-sacrificing zeal.

Then, too, the frontier that our fathers knew—broad stretches of country, thinly peopled hamlets on the edges of the prairie, stern and rigorous conditions of life—still exists. Some of this frontier also is in New England. As large as the whole State of Massachusetts is Aroostook County, Maine. Of its 4,400,000 acres but 800,000, or less than one-fifth, are occupied by villages and farms. Of this small fraction fully one-half are uncleared. Writing on present day conditions in Maine, the Rev. Charles Harbutt, of Portland, says:

Since 1893 about twenty-five new mill settlements have been established in the Aroostook. Some of these have already developed into permanent settlements and attained considerable growth. Others will last for ten or fifteen years until the available lumber is cut off. The future of such a settlement is uncertain. In some cases land will be cleared and farming developed; in others abandonment of the mill will mean the end of the settlement. While they last, however, these places offer great opportunities for missionary work. Maine's frontier is a mine of wealth. With four railroad systems—the Rumford Falls, the Somerset, the Bangor and Aroostook, and the Maine Central—all reaching out into the wilderness to help make it "blossom as the rose," the Church may well keep wide-awake for its opportunity will surely come, once and again. In this "frontier region" or on account of its development, the Maine Missionary Society has built eight churches within the past two years and has four more now in hand, and it is safe to say that the next few years will see the demand for many more. Maine has all the essential frontier conditions, and it gives her an interesting and fruitful field for missionary enterprise.

In the Far West there is still a vast frontier, offering numerous and unexcelled opportunities for Christian activity. The testimony of those who are giving their lives definitely to the strengthening of the kingdom of Christ is in perfect accord with that of those who have sought to measure accurately the vast undeveloped resources of America.

First we present the testimony of an expert witness-bearer, a trusted and highly efficient representative of one of our largest home mission agencies. On present conditions in Arizona, Nevada and Idaho, he writes:

Never were there more pressing calls from new fields. New mining camps, new realms of irrigated land, vast areas opening along the lines of new railroads, in regions hitherto unknown—all call for an advance in home missions. Towns, cities, the peopled canyons, the populous prairie, are in need of the Gospel of our Lord. The government is awake to the opportunity. Arizona is called the "Land that God forgot." But its Salt River valley has a richness like the valley of the Nile. Tonto basin is to have a dam 245 feet high, making a lake twenty miles long, watering 180,000 acres, which will bring rich harvests of alfalfa, honey, English walnuts, oranges, lemons, figs, olives, and dates. This semi-tropical garden of Arizona will furnish homes for the incoming multitudes. The Verde valley is unsurpassed for fruit, and the new irrigation along the Gila and the Colorado has already clothed the dry land with verdure and beauty. The mines of the Cochise country and Globe, and Congress and Prescott and Jerome are rich in silver and gold and copper, and new mining camps abound. Nevada is at the front. The Truckee River is, at its flood, a wild,

Courtesy of *The Home Missionary*

A WINTER FRONTIER—LUMBER CREW AND THEIR WINTER HOME IN THE AROOSTOOK, MAINE

Courtesy of *The Home Missionary*

A NEW TOWN IN OKLAHOMA—IT NOW HAS SUBSTANTIAL BUILDINGS WITH ELECTRICITY AND OTHER IMPROVEMENTS

A SOD-HOUSE IN NEBRASKA—THE "SIMPLE LIFE" ON THE FRONTIER

rampant torrent, flowing through a narrow valley. The spur of the Nevada is slashed and a reservoir built and the river impounded to redeem a valley of 100,000 acres, where villages and schools and places of trade will spring up in the fields of sage brush and grease-wood.

The mines of Goldfield and Tonopah and Bullfrog have already created large cities. We have neglected Nevada too long. New Mexico has its Pecos valley, its new realm at Carrizoza, its newly redeemed field along the Rio Grande. Utah turns back the melting snows from the Uintahs to flood a vast region of desert lands, and smelters and mines and railways and increasing trade create new opportunities on every hand; we have not half occupied Utah. Idaho takes the water from the Snake River for sixty and eighty miles, with laterals reaching far over the waste, creating gardens and orchards and fields of alfalfa and grain, rich and golden in the harvest-time, in the place where the jack rabbit and antelope had their playground. A new railway plunges through the mountains of Central Oregon, opening up vast areas of richest land, planting cities and towns for the eager multitudes. Idaho, with its Boise basin and Payette valley, and New Plymouth and the Meadows, and Seven Devils, and the Cœur d'Alènes, and Pearl and Twin Falls, and Minidoka, and Thunder Mountain, and the valley of the Snake and Sweetwater and the Salmon, and the mountains of silver and gold and lead, is increasing in wealth and population, and its places without the Gospel are many, and the cry of the needy must be heard. The half is not told.

Recently a resident of Nebraska said: "Broadly speaking, the western half of the State is devoted to cattle raising and the conditions are such that that part of the State must for a long time remain a veritable frontier. The Sand Hill country (largely made up of grazing land) is thinly settled, with small towns far apart, the land of long and lonely drives, over dim and uncertain paths, a difficult region to reach with Christian privileges; young people growing to maturity with no knowledge of church or Sunday-school, and with no memory of ever hearing a sermon."

In a recent illuminative book, "The Conquest of Arid America," the call of the frontier is sounded with vigor. Mr. W. E. Smythe writes from the outlook of a careful student of the undeveloped resources of the vast section west of the Mississippi River. His book, though not written in the direct interest of home missions, bears nevertheless a clear, forceful message to all who are seeking to promote the Christian conquest of America. His chapter headings indicate the expanding opportunities, being presented for wise home mission aggression. Some of these are: "The New Day in Colorado"; "The Crude Strength of Ida-

ho"; "Oregon in Transition"; "The Rising State of Nevada"; "The Unknown Land of Wyoming"; "The Awakening of New Mexico"; "The Budding Civilization of Arizona." The author's contacts for many years have been with Western life and Western commercial and agricultural opportunities. Some of his conclusions are expressed in these words:

A new era is dawning on the Western half of the continent. The rough edges of pioneer life have worn off, and speculation is giving place to sober industry. . . . The national irrigation policy lends an element of certainty, of stability, which was sadly lacking in the past. . . . There never was such a time as now for the young man to go West and grow up with the country. It is no longer a wild adventure, but the sane planning of a career. . . .

In directing the attention to the general superiority of these states over their sisters of the East, it is sufficient now to say that they have more water-power than New England; more coal, iron and oil than Pennsylvania; larger and better forests than Maine and Michigan, and produce better wheat and corn than Illinois and Indiana. The time is rapidly coming when they will produce more and better sugar than Louisiana, and will revolutionize the tanning industry by supplanting the oak and hemlock bark with canaigre. With beef and mutton, wool and hides, they already feed and clothe the East. They have finer harbors than Boston and New York, and a sea coast which faces a greater foreign world. There is no Eastern State that compares with almost any one of these giant commonwealths of the comparatively unknown West in anything save present development, which includes, of course, population, wealth, and political influence.

Some of the most extensive and needy frontiers are in our great cities.

A HOME MISSION FIELD IN OKLAHOMA—AN INDIAN TEPEE

In densely populated regions, to an alarming degree neglected by the Christian Church, fierce battles with moral foes are fought. The moral and spiritual needs of millions, submerged in dismal tenement houses and in regions where life is hard and grinding, call for a joyful wholehearted response from all sympathetic Christians. Forty per cent. of the people in our great cities are foreign born; from two-thirds to five-sixths are foreign by birth or parentage.

Strong Christian Churches have

withdrawn from many congested sections where foreign-born peoples live. As the masses have crowded in, vigorous churches have moved out. In 1840 Boston had one Protestant church to every 1,228 people; in 1890 one to every 2,581 people. In 1840 New York had one Protestant church to every 1,992 people; in 1890 one to every 4,362 people. In 1890 American cities did not have more than one-half as many Protestant churches to the population as in 1840.

AN ESKIMO SUNDAY-SCHOOL IN ALASKA

In large American cities to-day sections can be found with populations of from 10,000 to 15,000 where two or three small, inadequately equipped and meagerly supported missions and churches are striving to meet needs that are extensive and appalling.

The Christian Church must, through wisely directed forms of home mission effort, go into present neglected parts of these cities with an equipment adequate to meet the diversified needs of the people. And in these crowded districts the church must declare the Gospel in fulness and in the power of the Spirit, for the alleviation and emancipation and salvation of those who are in bondage to evil surroundings and sin.

Social movements which have lacked the Christian motive and the Christian comprehensiveness of aim and the Christian spirit have proven inadequate and inefficient. Always it is a Christian movement, with the Christian social method, that is indispensable.

And if the Church is to meet her rapidly growing opportunities in great cities, there must be a readiness to readapt methods to needs and conditions. Appliances in use twenty or even ten years ago, if they now fail to bring the Gospel effectually to the people, must be discarded. Largeness and

flexibility, comprehensiveness and intensiveness, must characterize the modern home mission method in great cities. "The old services and the old methods of aggression are as suitable in these stirring days," said Hugh Price Hughes, "as the stage coach, the tinder box and the wooden ship."

For the further Christian conquest of America what is required? A clearer vision of the vastness of our opportunities; a more distinct recognition of the greatness and imperativeness of our mission as representatives of Christ. In a very real sense we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," and we are here to show forth, not only to America, but to the whole world, the praises of Him who hath called us out of darkness into His marvelous light. We need to hold firmly, for application to ourselves and to our age, the conviction that our mission in life is to advance the Christian religion to the salvation of men and the glory of God.

And there is required, also, a firmer faith in the essentialness and efficiency of the Gospel. Nothing but a vigorous, intelligent evangelism will save our modern frontiers from materialism and moral disintegration. Only to the degree that the life of the nation is built on the principles of the Gospel will it continue to take on strength and fulfil its exalted mission to the world.

Faith in God, in the divineness and essentialness of the mission of the Church, in the immanence and exceeding might of the Spirit of God; faith in the Gospel of Christ as still the power of God unto salvation to all who believe, will avail for the evangelization and Christian conquest of the modern frontiers whose needs now urgently appeal to the sympathy and strength of the Church.

MODERN BIBLICAL CRITICISM AND MISSIONS

BY THE EDITOR-IN-CHIEF

There is a vital bond between our beliefs and our activities. A thoughtful paper has recently appeared from a New England preacher* on the effect of so-called "Higher Criticism" on church life. His views have a much wider bearing upon the whole prosecution of missions at home and abroad, and his discussion naturally marks this as a fit time to call attention to this larger question: How far the work of a world's evangelization is dependent upon doctrinal beliefs, and how far, therefore, changes of creed, especially when they affect fundamentals, are likely to shake the foundations of missionary activity.

Dr. Little points out that even the leaders of this progressive movement "themselves begin to fear its unfortunate recoil upon the churches, and are throwing out signals all along the shining way of progress for the benefit of the belated saints who can not keep up with the procession, bearing such devices as these: 'Be quiet,' 'Be calm,' 'Preach the Gospel'—soothing palliatives for the panic-stricken and hysterical." The body of conservatives, which every denomination can furnish,

* Dr. Arthur Little, of Dorchester, Mass., in *The Congregationalist.*

would proceed slowly in the matter of renunciation, and so save themselves from the necessity of administering "soothing palliatives." "There is pressing need," says Dr. Little, "of a clear and definite statement of the things we surely believe and hold in common." He evidently thinks the time is come for such statement of belief, with definiteness as to the essentials of Congregational theology. He says:

During the past few years the current theology has been sadly warped by the attempt to twist it into harmony with the unproved hypotheses of evolution. Hence miracles and the supernatural now have little value. That attempt ought to be held in abeyance until a fresh supply of scientific certainties appears. Professor G. W. Knox has recently said "that while the old systematic theology no longer rules, no better fate awaits those who attempt its reconstruction according to a science which is up to date; for without an accepted cosmology or metaphysics, where shall a system-builder find his material?" If the modern theologian finds himself short of material, how would it do for him to go back to the Bible?

A few words about the fathers: "Our fathers looked up to God as enthroned above all things, directing and guiding to a predetermined end the universe He had created." That belief will stand. In the majestic imagery of Isaiah, the Psalms, and the Apocalypse, God is thus enthroned and His transcendence is gloriously affirmed. The sovereignty of God is a doctrine that ought to be preached now. So far as I know, the divine immanence and fatherhood have always been taught with varying degrees of emphasis.

So much insistence is now placed upon the immanence of God as to bring us dangerously near the border-land of pantheism, and to make it easy for "unwary and unstable souls" to espouse all sorts of pantheistic vagaries, like mysticism, Theosophy, Christian Science, the New Thought, and other kindred emotional cults.

While it is happily true that we do not attempt to put into exact forms of statement the relations between the Father, Son, and Holy Spirit, I am confident that the great creeds of Christendom express the belief of our denomination touching the trinity and the person and work of Christ. His preexistence as the eternal Logos and His birth from the Virgin Mary, through the power of the Holy Ghost, are, I am sure, generally believed and taught by Congregational ministers, and accepted by the vast majority of laymen.

Serious divergence of opinion on these cardinal doctrines must, in the nature of the case, be divisive. The surrender of these historic facts is the surrender of the citadel.

If *The Congregationalist* fairly represents the prevailing view of the atonement, then there is indeed a wide departure from the teaching of the Bible and of the fathers. Jesus Christ did much more than reveal the self-sacrificing love of God to men. He died in our stead. He is a propitiation for our sins. We are reconciled to God through Him. "Expiation," "substitution," "vicariousness," "ransom"—these are words used by the fathers in their attempt to explain the chief object of Christ's mission on earth. The death of Christ is the objective ground on which the sins of man are remitted and inward spiritual purity secured.

As to the Bible, it must be conceded that views widely at variance with those of the fathers are now extensively held. The spirit of tolerance has been severely tested at this point, because, if we have any standard of authority, it is found here. Wide latitude is claimed under our charter of liberty. Abuse of liberty ends in its forfeiture.

The widest departure from the faith of the fathers appears in the rapid drift of the denomination toward Universalism. And the surprising thing is that it awakens no protest. The very statement of these theories is their best refutation.

Such is the alarm note sounded by the clarion voice of this well-known Congregationalist, as to the recoil of modern critical views upon

the general church life. Let us, from a higher point of view, and surveying a wider horizon, calmly but candidly consider whether the departures from the faith once delivered to the saints are already so radical as not only to upset the traditional notions that have gathered about Christianity, but to endanger its essentials, and practically to weaken or even undermine its noblest evangelistic enterprises.

It was but twenty-five years ago, when, in 1881, the General Assembly of the Free Church of Scotland deposed the professor of Hebrew in the Church College at Aberdeen, Wm. Robertson Smith, because of his "higher criticism" of the Old Testament Scriptures. The novelty and freedom of his criticisms called forth strong animadversion, and, despite his eminent learning and ability as an Arabic scholar and Biblical teacher, he was removed from his chair, by a vote so emphatic as to leave no doubt that his divergence from orthodoxy was considered by the vast majority of free churchmen as destructive of evangelical faith.

Yet the fact is astounding, whatever be its significance, that if, today, Robertson Smith were living, and held as conservative views as at that time, he would not only be left undisturbed in his Chair, but would be ranked as a leader among the conservative and orthodox party!

Since his day, the assault on the supernatural element in the Bible has rapidly grown bolder, and now is, in some cases, recklessly arrogant and defiant. As the whole history of this critical movement is reviewed, we note several marked steps and stages in its progress:

1. Disputing the Mosaic origin and authenticity of the Pentateuch.

2. Advancing the Post-exilic theory of the Levitical system.

3. Discrediting the historical narrative and inventing the mythical theory.

4. Questioning the existence of any properly predictive element.

5. Advocating rationalistic views of Old Testament inspiration.

6. Attacking the authenticity and authority of the Fourth Gospel.

7. Denying New Testament unity of doctrine, and favoring schools—as Pauline, Petrine, Johannean.

8. Modifying the previous views of the office and objects of Scripture.

9. Advancing the Kenosis theory of the self-emptying of Christ; and, hence,

10. Impugning His omniscience, infallibility, and essential Deity.

11. Doubting, if not denying, His miraculous incarnation and resurrection.

12. Eliminating all that is distinctly supernatural in prophecy and miracle.

Thus, step by step, "criticism" has advanced, from the outposts to the very center of the Christian system, as tho satanic malice were behind the whole movement, deliberately planning to wreck all faith of disciples in the Bible as a Divine book and the final arbiter of truth and duty.

Now as to the possible bearing of these doctrinal changes upon mission work, Dr. Alexander Duff's famous motto, "The Church that is no longer evangelistic will soon cease to be evangelical," inverted, will be equally true: that the Church which ceases to be evangelical will soon

cease to be truly evangelistic. At the time of the Chicago Congress of Religions, in 1893, a veteran missionary, himself one of a great family, that has given four generations to the mission work, distinctly predicted that such a congress would deal a more serious blow at missions than had been dealt in a century. He felt that to admit to that congress representatives of the false faiths of the world, on a platform of equality; to allow them to present their systems in their most seductive aspects without liberty of discussion, or even exposure of misstatements, falsehoods and fallacies, would create a prepossession in favor of these antichristian religions and a corresponding prejudice against mission work from which the cause would at best slowly recover. He argued that it would be utterly incongruous to welcome these Brahman, Buddhist, Shintoist, Confucianist and Mohammedan delegates to a common platform with Christians, as searchers after Divine light and life, and thus accord to them an equal standing as representatives of truth and ethics; and then turn around and send to them Christian missionaries as refuters of their errors, antagonists of their teachings and heralds of a Gospel which declares Christ to be the one and only way of salvation.

This forecast has not proved a mistaken one. The Congress had scarcely closed before seductive speakers from India began courses of lectures in leading cities, setting forth the beauty of Brahmanism; and Moslem apostles began actually to organize followers of their cult in our land; and the period of joss houses, Hindu temples and mosques began on American soil. A more serious result is that secret or open opposers of missions have developed in the churches themselves, whose plausible argument is that it is needless if not impertinent to send missionaries to proselyte Brahmans and Buddhists and Confucianists, whose systems in some respects rival if they do not surpass Christianity itself!

And now the current of opposition to missions, or at least the stagnation of apathy, confronts the work from another and subtler source—the virtual if not actual denial on the part of Christian scholars of the *distinctive facts* and *teachings* of Christianity. First, hostile faiths get toleration as part of the process of evolution toward the final goal of perfection; and then the unique claims of Christianity are practically given up by not a few of its former advocates! One can not help asking: Whereunto will this thing grow? "If the foundations be destroyed, what shall the righteous do?"

Of course if these novel modern positions are sound and true, let us have truth at all costs. No rational disciple wishes to hug fast a delusion or take refuge in what Cyprian called "the antiquity of error." But it may be worth while to stop and seriously consider whether there has not been undue haste in rushing to unwarranted conclusions, and lifting up the ax against the carved work of the sanctuary.

It enters into the very marrow of our convictions that there has been a carelessness and hurry, akin to madness, in accepting positions

which have a very suspicious origin in French infidelity and German neology. It is a grave evil to follow so-called "scholars" unintelligently and blindly. Hundreds of men who have conducted no original investigation bow to the dictum of a few leaders, whose utterances are *ex-cathedra* and who are supposed to know, their followers fearing to appear ignorant and not up to date if they venture upon dissent.

For ourselves, we dare boldly to dispute the soundness of the major part of the conclusions so hastily adopted by modern higher critics, suspicious that the game found so quickly is more veal than venison. Dr. Orr's late book on "The Problem of the Old Testament" marks possibly the beginning, not only of a decided reaction from these extreme and destructive views, but of an open and bold protest against them. Calmly and courteously, but with a sharp blade and a master hand, he dissects this whole critical system; and the candid reader closes his volume with the feeling that he has shown so many unsound and unsafe position, as held by modern Bible critics, as to create a presumption against the whole body of their teaching; since one fundamental fallacy may turn a whole argument into sophistry.

For example, one of the most dangerous modern assaults is that upon the reality of our Lord's resurrection, which Paul himself admits is vital to the Christian system (I. Cor. xv: 1-20).

It has been plausibly argued that the Resurrection is a myth, easily accounted for on four grounds:

1. The expectation of the apostles that He would rise.

2. The hallucination naturally born of such confidence.

3. The honest persuasion of those who thought they saw Him.

4. The ready acceptance of such testimony as accordant with previous expectancy.

This sounds fair and possible, but at every point *it contradicts the fact.* Nothing is plainer than that the very apostles themselves did not expect Christ to rise. When He died, they buried not only His body but their hopes in Joseph's tomb. They wound His body tightly in many yards of linen, nearly doubling its weight with the hundred pounds of spices; they made it humanly impossible for Him to move, had He awakened from His death sleep, and came after the Sabbath to complete His embalmment. Even when He rose and showed Himself alive, they were incredulous. They could not believe the testimony of eye witnesses or even ear witnesses, and distrusted their own senses. There is, in fact, no argument for the verity of His resurrection so conclusive as that it was an event so wholly without precedent and so incredible that one nailed to the cross, pierced to the heart, and giving up His very blood, and so wrapped as to be stifled had He yet been living, should on the third day rise to die no more, that, notwithstanding His own prophecy, they *had no* real thought of its being possible. It took forty days of contact, during which He showed Himself to their vision, addressed their hearing, exposed Himself to their touch, ate

and drank with them, and appealed to their minds by the most unique teaching they had ever heard, even from His own lips, thus to make them certain that He had risen. And it was such facts as these that compelled the skeptics, Gilbert West and Lord Lyttleton, when they were investigating the New Testament with a view to its refutation, to confess that no historic event is better accredited than the Resurrection of our Lord Jesus Christ.

This is only one specimen of this plausible but utterly fallacious and false reasoning, yet which, being hastily adopted even by professed believers, discredits the central fact and truth around which the whole Gospel of Salvation crystallizes—to destroy which is to make "faith vain" and "preaching vain," and leave us hopeless in our sins. For a crucified Savior, if not also a risen and glorified Savior, can not save at all. If He could not deliver Himself from the bondage of death, He could not destroy him who had the power of death—that is, the devil—and deliver those who through fear of death were all their lifetime subject to bondage (Heb. ii.).

If evangelical faith declines, missions will either decline, or the basis of the whole work be laid anew, in a mere philanthropic purpose to carry whatever is helpful, improving and uplifting in occidental civilization, to the less favored and enlightened peoples of the Orient. What is called the Gospel will at best degenerate into the good news of a better way to educate and develop the individual, the family, and the state. We shall be "expurgating" the Bible as a famous missionary to China already advises, and then circulating its "safe" portions for whatever good they can confer, on the same principle as we encourage the introduction of modern inventions.

It is worth while to stop and solemnly ask, whether we are prepared to surrender the unique claims of Christianity, with its sacred Book and its divine Person, and substitute for them a purely humanitarian impulse and appeal—admitting all foreign faiths and cults to a common place with Christianity in the process of religious evolution, and encouraging a vague and shadowy "eternal hope" that out of all the chaos of human errors and evils somehow will at last be evolved a moral cosmos, a city of God, a commonwealth of man!

If we surrender the stronghold of Christianity, its one and only Divine Savior and Salvation, it may involve not only the world but the Church in a disaster which is beyond repair. If the sayings of Christ are true, it is worth while to dig deep, get beyond the shifting quicksand of human opinion, and strike bed-rock; for there is a terrible ordeal ahead of us, and in that day if our mission work falls because its foundations were wrong, great will be the fall of it. For ourselves we choose to hold fast the faith once delivered to the saints, and at risk of seeming both antiquated and illiberal, preach the One Name under heaven given among men whereby we must be saved.

A CLASS OF LEPERS IN THE ASYLUM AT TARN TARAN, INDIA

THE LEPERS OF ASIA

BY THOMAS A. BAILEY, ESQ.
Organizing Secretary of the "Mission to The Lepers"

It comes as a startling revelation to many when they hear that the terrible disease of leprosy is still prevalent to an alarming extent in many Eastern lands. India, for instance, and notwithstanding a marked decrease in the number of its lepers during the past ten years, has still between 300,000 and 400,000 lepers. This includes those in Burma, Ceylon, and Sumatra. The numbers for China are given as 400,000 and for Japan 200,000; so that not less than 1,000,000 lepers are still to be found in these countries. The great majority of these poor wretches are homeless outcasts whose friends leave them to beg or starve, and whose religion affords them neither comfort for the present nor hope for the future. What a magnificent opportunity these sufferers present for a practical expression of your humane and Christian sympathy!

Some of the natives of India regard those who are smitten with leprosy as thus receiving the just reward for sins committed in some former life; for in the minds of those in India who believe in the transmigration of souls the sequel of having lived a good life is to be reborn as a European, while the sequel of an evil life is to be reborn as a leper; and so, no matter how close may be the relationship or how sincere and intense may have been the affection previously, when the presence of the disease in a man or woman is beyond doubt, they are in most cases

turned out of home and village, to be henceforth cut off from all society (except that of those who are similarly afflicted), and are doomed to live "without the camp," which in many cases means dwelling either in the jungle where wild beasts abound or in some cave in a lonely mountain side. In Japan, lepers are branded with a name which signifies "not human" and in China the terrible fate of being burned or buried alive has even within recent years befallen many of these sad and suffering beings.

The helpless and homeless condition of the lepers has not appealed with any measure of success to the government authorities in China or Japan, for we can learn of no special efforts put forth on their behalf. In China as in India the lepers dwell apart, but in China they are usually crowded together in large villages without any sanitary arrangements, and are left to shift for themselves. In some centers a small dole is said to be given them from local government or municipal funds, but that is all. The provincial governments in India have provided asylums in a few of the more largely populated cities, but the accommodation is utterly inadequate to the need, and while the institutions are well equipped and ample provision is made in them for the bodily comfort of the lepers, they lack the great motive power which not only attracts but keeps the lepers contented and happy in mission asylums. That power is love, the love begotten of greater love, which animates the servants of Christ who count it a joy and privilege to minister in His name to those who more than all others need the touch of sympathy and the message of hope.

A LEPER BOY OF NASIK, INDIA

As far back as 1869 a young missionary of the American Presbyterian Mission (Mr. Wellesley C. Bailey, himself an Irishman) was brought into touch with the sad condition of these "sons of afflic-

tion" and was so moved with compassion for them that he became the chosen instrument in God's hands to initiate a work on their behalf which has grown to be not only the admiration of Christendom, but the wonder and astonishment of many of the inhabitants of the East.

In 1874 Mr. Bailey founded "The Mission to Lepers in India," which later enlarged its borders to include the lepers of China, Japan and Sumatra. This necessitated the enlargement of its title to "The Mission to Lepers in India and the East." The objects of the mission are simple and concise:

(a) To preach the Gospel to the lepers.

(b) To relieve their sufferings and supply their simple wants.

(c) To aid in stamping out the dread disease of leprosy.

(d) To save the as yet untainted children of lepers from falling victims to the disease.

This work is carried out by a rather unusual system. Instead of employing missionaries of its own, the Mission to Lepers supplies the funds for the erection of buildings, the maintenance of the lepers and their children, the medical aid supplied, and the pay of the native staff to the representatives of various missionary boards on the field, who, on their part, undertake the management of the institutions and the care of the lepers, as volunteer workers. In this way the work is carried on in fifty centers in connection with twenty-seven missionary boards or churches, and it is therefore justly termed an international and interdenominational society.

INTERIOR OF THE CHURCH OF THE LEPERS, PURULIA, INDIA

Eleven of the boards thus helped

belong to America and $30,000 is the annual sum provided by the Mission to Lepers for the support of the leper work of these boards.

That this work has the approval of the government officials and missionaries at work in India a few brief testimonies will show.

A leading government official in Bengal summed up his report of a visit to the largest asylum of the mission in the few terse words: "A noble work nobly done." Another official in the same province wrote: "I have been greatly impressed by my visit to this asylum. It has now upward of five hundred inmates, and the sight of so great a company of stricken people would have been most distressing had it not been for the surprising contentment of their bearing. No leper is sent by the authorities, and no wall prevents an inmate from leaving, and yet the numbers rapidly grow! Evidence of the constant kindness and sympathy with which these poor creatures are treated! I have seen no more benevolent work in India than this." Still another, referring to the work in Bombay Presidency, said: "I was much struck with the genuine and efficient nature of the work which is being carried on at these institutions. Among the lepers there reigns an air of cheerfulness and contented resignation, the logical outcome of a pure and clean environment. One feels that such work is among the noblest and most unassailable of any in India, and owing to its quiet and unpretentious character, it is all the more deserving of public support."

THE WINSTON WARD IN THE HOME FOR LEPERS, MANDALAY, BURMA

The following resolution was passed by a rising vote at the Decennial Missionary Conference held in Madras in December, 1902, by the representatives of all the Protestant missionary bodies in India: "That this Confer-

ence desires to place on record its high appreciation of the work which is being carried on in India by the 'Mission to Lepers in India and the East,' and cordially approves of the interdenominational character of the society, cooperating as it does with all the evangelical churches in Europe and America, and with their representatives in the foreign field, and heartily endorses the policy of taken of the fact that no worldly inducement is put before the lepers to become Christians and that all inmates of the asylums, whether Hindu, Mohammedan, Buddhist or Christian, receive the same kind sympathy and tender care, this proportion must surely be regarded, even by the most critical, as eminently satisfactory.

Some of these converts yield to

BAPTIZED CHRISTIAN LEPERS IN THE KUMAMOTO HOSPITAL, JAPAN

the mission in not sending out missionaries of its own, but working through the representatives of the various missions on the field, allowing the superintendents full liberty in the management of the institutions, provided that the general aims of the Mission to Lepers are secured."

In the asylums belonging to the mission there are at present about 4,000 inmates, of whom about 3,000 are baptized Christians, and when count is temptation and fall into sin, thereby bringing sorrow to themselves and shame to the cause of Christ, but the great majority are sincere, devout, humble and self-sacrificing servants of Christ. Their faith is simple and their belief in the power of prayer is very great. A company of the more earnest souls in one of the asylums became impressed with the need for special rooms in which they could gather together for prayer and Christian fellowship; the

church they considered too big and too public. So they decided to put by daily some small portion of the money allowed them to purchase food that they might be able in time to pay for the erection of the desired rooms themselves. Time passed slowly by, but nevertheless they repented not of their resolve. After weary months of waiting, when the goal was almost in view and the sum required almost collected, sad tidings of a terrible famine in another part of India reached them. Grateful for all the mercies God had bestowed upon them and no doubt remembering the days of their own privation in the past, they determined to forego their cherished hope and cheerfully relinquished the whole sum they had collected for their prayer-rooms which they sent as their contribution to the famine funds of another missionary society. In the All-India Sunday-school Union examination (in the oral division), which took place in 1903, nine candidates in India were bracketed together for first place, each having obtained the fullest possible percentage of marks. Out of these nine, seven were lepers. The explanation of this is probably to be found in the fact that owing to their helpless condition, it is difficult to employ the lepers in any sort of manual labor, and therefore a great deal of time is spent in giving them Bible teaching.

Not only do the lepers show the evidence of Divine grace in their own lives, but they evince a keen interest in the salvation of others, and to many of them has been given the joy of so revealing the Christ to their friends that they in their turn have found the "Peace which passeth all understanding."

THE CHAPPA CHURCH BUILT BY THE INMATES OF THE PUI ASYLUM, INDIA

The Gospel is truly the "power of God unto salvation" to these people, able to make them contented and patient in their suffering, while some of them have even reached the Christian altitude of being able to rejoice in their afflictions. "I am glad, sahib, that God ever sent me

this disease," said one woman to the writer, and seeing her in its advanced stages with her features disfigured and her limbs distorted, he asked how she could say this. She replied, with a peaceful and holy look in her face: "If I had not been a leper I should probably never have heard of Christ."

This work of caring for the lepers is hygienic, humane and holy, but the branch of the society's work which may be regarded as of strategic importance is the rescue of the untainted children; for to-day medical science and practical experience have both pronounced that leprosy is not necessarily hereditary, and early in its history the mission conceived the idea of saving the children by placing them in separate homes. This effort has met with abundant success, for it is reported that 99 per cent. of the children so separated have been saved from falling victims to the disease.

The mission has twenty-two homes for children with about five hundred inmates, and the value of such work who can estimate? These children are not only snatched from becoming part of the wreckage of humanity, but while in the homes, are fitted and prepared to take their place in life's duties, and act their part for the welfare of the human race. Many of them who have grown up are now devoting their lives to the service of Christ among the very people from whom they had been taken.

The heroic devotion of the missionaries of the various mission boards is worthy of notice. These men and women are unostentatiously and sympathetically ministering to the poor sufferers whom nobody else will help, without any remuneration for so doing. These men and women, many of them cultured and scholarly, find in this work some of the greatest joy in their missionary service, and are willing to increase the burdens which rest upon them by undertaking the extra responsibility of superintending leper asylums and children's homes, and "they have their reward," as the following testimonies show:

We often pay our last visit to the leper home in the evening, tired with the toil of the day. Hospital work has been particularly trying. Body and mind are wanting rest. A look around, a cheery greeting here, a smile there, and weariness is forgotten. These men take much from us, but they give us much in return. We know of no better medicine for the soul than to mix with them. They strengthen one's faith and broaden one's whole life. We should be the poorer without them.

The work among the lepers becomes more dear to me as the days and months go by. If I want a new impetus for the work among an unlovely people, then I go to the leper asylum.

The leper asylum and its work never wanes in interest, and we are constantly giving thanks for this pleasant refuge for these poor outcasts. We learn much from them, and one thing our church at home might learn, and that is, how to give.

Great things have been accomplished in the past, but much remains to be done, and the Society is seeking to enlarge the circle of its supporters by starting an organization for spreading information and raising financial aid in America.*

* A committee of well-known business men has been formed in New York with Mr. Fleming H. Revell, of No. 156 Fifth Avenue, as Treasurer, and it is hoped that a Field Secretary will shortly be appointed. Those who wish for further information may apply to Mr. Thomas A. Bailey, care of Thomas Cook & Son, 245 Broadway, New York City.

HOW CHRIST CONQUERED FIJI*

BY REV. D. L. LEONARD, D.D.
Author of "One Hundred Years of Missions"

These islands in the South Pacific display in a marvelous degree the matchless power of Christ to reach, redeem, and transform the grossest, the fiercest, and the most devilish of humankind.

The group of islands is located about as far to the south of the equator as Hawaii is to the north. Only a few of them are of any considerable importance, either for size or the number of their inhabitants. As a matter of fact two, Viti-Levu (Great Fiji), and Na Vanua-Levu (the Great Land), include the bulk of the entire area of about 8,000 square miles. When first visited, more than a century ago, the population numbered about 200,000, but it has been reduced since then to 117,000 or less, largely through the ravages of certain infectious diseases.

These islanders belong to the black Melanesian race and resemble the natives of New Zealand and the New Hebrides more closely than those of Tahiti or Hawaii. Physically and intellectually they rank among the foremost in the South Seas, but before Christianity had wrought its astounding miracles of transformation, they had no equals for brutality, licentiousness, and utter disregard of human life. The world over their name was a synonym for all that is atrocious, inhuman, and demoniacal. It was a part of their religion to be as cruel as possible toward their enemies, and to slay them with nameless and horrible tortures was a positive delight. Their habitual acts were by far too disgusting and fiendish to be described in detail, or even to be imagined. Here is the portrait of a typical Fijian, when wrought upon by the demon of passion:

"The whole body quivering with excitement; every muscle strained; the clenched fist eager to bathe itself in blood; the forehead all drawn up in wrinkles; the staring eyeballs red and gleaming with terrible flashings; the mouth distended into a disdainful and murderous grin."

The story of the introduction of the Gospel of peace and love into this annex antechamber to the "bottomless-pit" is a novel one, and full of interest. So far as any human purpose or plan were concerned, the first steps were taken apparently by purest accident, as a result of a curious combination of circumstances, two missionary organizations playing an undesigned part. In the year 1823 the English Wesleyans began evangelizing work in Tonga, a group several hundred miles to the east of Fiji, and after eleven years reaped a rich reward in a great revival, in which several thousands of the natives were brought to a saving knowledge of the truth. Intercourse between the two island worlds was by no means infrequent, and a considerable number of Tongans had crossed in their canoes to Lakemba, one of the most easterly members of the Fijian group, for social and trading purposes. Among these visitors were some of the recent converts, who at

* A chapter from "The Pacific Islanders—From Savages to Saints." Edited by D. L. Pierson. Published by Funk & Wagnalls Co. Illustrated. 12mo. 354 pp. $1.00, *net*.

once began to proclaim their new faith, and made a deep impression on the Fijians. When tidings of this work reached the home church, two missionaries, William Cross and David Cargill, were sent in 1835 to establish a mission. When they landed they were immediately met with a wild and rough reception, which gave them not a little discomfort and even endangered their lives. Several of the native Christian teachers were killed, and once the mission premises were set on fire. Before long, however, the good will of the savages was won by kindness and good deeds, and by a system of barter, in which food and service were paid for with hatchets, pots, calico, and other imported goods. A printing-press was set up, from which portions of the Scriptures soon appeared in the Fijian tongue, much to the wonder of the natives. Within five months thirty-one natives were baptized, and by the end of a year two hundred and eighty had been received into church membership.

The Conquest of Ono

In the meantime, by a providence even more strange, the Gospel was finding entrance into Ono, a small island about 150 miles to the south of Lakemba. Here Christian influences, centering in Tahiti, a thousand miles away, were curiously joined with those from Tonga, so that the London Missionary Society was preparing the way for the advent of the Wesleyans. In the year 1835, Ono was smitten by a terrible epidemic, from which not the least relief could be gained by the efforts of the pagan priests. In this emergency one of the chiefs crossed to Lakemba, and learned from a Fiji chief who had recently returned from a voyage to Tahiti that Jehovah is the only true God, and that one day in seven should be set apart for His worship. Furnished with only this slight fragment of truth, he returned home and began to urge his people to cast away their idols and serve the living God. Not long after this a Tongan teacher visited the island, and told all he knew of New Testament faith and practise. His words were heard with gladness, and a chapel was soon built which was daily filled with attendants upon religious instruction. Some time later other teachers were sent from Tonga, one of them a native of Ono, and soon three places of worship were crowded with inquirers. The entire population of a neighboring island abjured their idolatrous practises, and in 1839 word was sent to Lakemba that one hundred and sixty-eight men and one hundred and sixty women had turned to the Lord. James Calvert was sent thither to encourage and strengthen them in the way of righteousness, and in a few months it was given to him to baptize two hundred converts.

Thus far, tho evil had been endured from the barbarism everywhere rampant, from opposition and persecution, nevertheless the trials and risks had not been peculiarly great. As yet only the outskirts of the realms of darkness had been touched. Only a skirmish had occurred; the fierce battle was yet to be fought. The chief abodes of violence and depravity were further west in the Windward Islands, in and around Viti-Levu and Vanua-Levu. These seemed to be the very seat of Satan, and in 1838, Cross and Cargill

were transferred thither, Calvert, John Hunt and several others following in due season. Almost at once these newcomers had a taste of the horrors in store for them. The king's son was drowned at sea, and his sixteen wives were strangled according to custom. At the same time a cannibal feast was held upon the bodies of eleven men slain in war, these being cooked and eaten not far from the dwelling of the Englishmen. When their shutters were closed to hide the shocking spectacle, such mortal offense was taken that one of the missionaries came near being murdered. These messengers of the Glad Tidings for years were compelled to see and hear sights and sounds which can not here be told, but can be inferred in some degree, from the brief statement of customs and practises which were common as a part of the native religion.

For vindictiveness of passion these demons in human form were unsurpassed, as well as for cruel jealousies, for satanic rage when provoked, and for revengeful malignity even in the moment of death. A Fijian always went armed, for fighting was his business and the numerous tribes were almost constantly at war. They had a habit of massacring all shipwrecked sailors or other strange visitors to their shores. Few Fijians died a natural death or lived to old age, for the feeble and aged were esteemed worse than useless members of society, and by artificial means were hastened to their graves. Infanticide was so common that two-thirds of the children perished at the hands of their parents. Girls, in particular, were unwelcome, for they could neither wield the war club nor poise the spear. When a chief built a house, and holes were dug for the posts, a man was flung into each one to be buried alive. When a war canoe was launched, living men were used as human rollers, and their bruised and torn bodies were afterward roasted and eaten. On one occasion a fishing party of twenty-eight were seized, and after being beaten into insensibility, were cast into heated ovens. Some of the number reviving endeavored to escape, but were driven back to be roasted. Human flesh was eaten by preference, as well as from hatred of their enemies slain in battle. In one district the entire population was kept to be devoured by their more powerful neighbors. A chief would send to a neighbor or ally a roasted victim carefully wrapped, and escorted by a procession. After one war the victory was celebrated by cooking one hundred human bodies for a feast. One chief set up a stone to commemorate each time he had played the cannibal, and eight hundred and seventy-two of these tokens were counted by a missionary!

In addition to daily contact with such loathsome spectacles, the thieving propensities of the Fijians were so limitless and shameless that the household utensils of one of the families were reduced to the possession of a single cup, and of that the handle was gone. At first but one ship visited the islands each year. A letter from England was fifteen months upon the way and it required three years to order and receive a supply of clothing. For a time the nearest physician dwelt at a distance of 1,000 miles across the ocean.

For a full decade the grace of patient endurance was the one which received the most continual and abundant exercise. Of course, all

were tireless in the performance of loving deeds, and lavished themselves without stint upon the poor creatures they had come to redeem from their grossness and bestiality. Schools were opened, and as soon as possible the task of translating and printing the Scriptures was carried forward to completion.

Finally, in 1845-6, a sweeping revival was experienced, which wrought marvelous transformations in a multitude of hearts and lives. Many of the features of this season of refreshing from God bore a close resemblance to those occurring in other island groups, Tonga, Tahiti, and Hawaii. First various influential chiefs were touched and regenerated by the Spirit, and then the people flocked *en masse* into the Kingdom. When the consciences of these brutal wretches were thoroughly aroused, they were tremendously excited, and were fairly overwhelmed with terror. They would pray in agony, would literally roar on the ground for hours together, and would then faint and fall from very exhaustion. Reviving, they would pray, and roar, and faint again. All this anguish was somewhat proportionate to their former cruelty and fondness for blood. Some of the most diabolic of the chiefs were found among those who thus agonized to enter in at the "strait gate." Cries for mercy would sometimes drown every other sound, and no relief was obtained until pardon was assured. One monster in particular, known as a "human butcher," who passed through this harrowing experience, came out penitent and humble, and became a notable preacher of righteousness.

The Conversion of Thakombau

One notable and important conversion was that of Thakombau, known as the "King of the Cannibals." His father, Tanoa, was a very powerful chief and exceedingly bloodthirsty and cruel, but Seru, his son, who afterward became King Thakombau, surpassed him in cruelty. He treated his attendants as slaves, and did with them as he liked, for he was master of their lives. One day some prisoners of war were carried to Bau, the capital, to furnish a cannibal feast. One of them was brought before Seru, who was still a young boy. The lad took a club, altho he could scarcely hold it, and managed, with great difficulty, to beat in the head of his victim. This gave him renown and gave him the right to be considered a warrior.

A serious revolt drove the old King Tanoa from his home and capital. Many great chiefs were involved in this, but Thakombau managed to gain possession of the power at Bau and bring his father home in triumph. Then began the fearful work of revenge. Thakombau devoted to the club and the oven all his father's enemies that he could reach. The Nanìena tribe stood out boldly against Bau and defied it, but they were betrayed into Thakombau's hands and one hundred men were slain and their bodies devoured. By the king's order eighty Namena women were also strangled to accompany their husbands over the Fijian Styx.

Not long after this a devoted missionary visited Bau and sought to gain Thakombau's permission to preach the Gospel of love and peace

to his warriors, but the king refused, saying passionately: "We will fight until we die; we will teach our children and our children's children to fight. We do not want a message of peace."

The missionary warned the king of the consequences of his cruel course, but the king declared that he would never change, and that if ever any of his people became Christians he would kill them. The missionary urged upon him the example of other Christian chiefs, but Thakombau replied: "When you can grow the *Ndalo* on a barren rock, then I will turn Christian; not before."

Thakombau now became not only the greatest power in Fiji, but the greatest enemy to the spread of the Gospel. Some natives at Nandi had gladly embraced the life-giving power born of faith in Christ, and the people of Bau, knowing this, were endeavoring to stir up a war of extermination. Varani of Viwa, and a zealous missionary, knowing the peril the Christians were in, went to Thakombau and begged him to intervene —to stay his hand—to save them! "No!" he sneered. "You are in trouble now and I am glad of it. *I hate your Gospel!*"

Trouble, anxiety, personal danger, and even biting remorse threatened to overwhelm the king. He listened, often in moody silence, to those who wished to save him. His deadly enemy was close at hand, and Ratu Ngara said: "Fourteen times I have sought to make peace with Thakombau, and now I will not rest until I have killed him and eaten him."

Enemies closed in upon the king on all sides. Disasters filled him with consternation—a great part of his capital was burned down; some huge temples and a vast amount of valuable property were destroyed. Thakombau's favorite colony at Kamba rose in arms against him, seized his property, and slew eighty of his adherents. Then the Europeans (except the missionaries) turned against him.

Dim conceptions of the necessity of having God's Kingdom established in the soul, and of the soul's character being formed anew under the influence of the Holy Spirit, became fixed as realities in Thakombau's mind. "Turn to God, and be faithful to Him," said the missionary, who, after years of stout opposition, had been allowed to reside at Bau and preach the Gospel openly.

But still the king refused. One great obstacle stood in the way of his open and final acceptance of Christ. Ratu Ngara's threat to destroy Bau, and to kill and eat his old adversary, kept Thakombau restless, and called out afresh the fighting instinct as a means of self-preservation.

At this juncture Ratu Ngara was seized with a dire malady, which carried him off in a few days, without his being able to bequeath his revenge to his chiefs and tribesmen. This made it possible to establish peace between the two tribes.

But Thakombau had made enemies of the great chiefs in his neighborhood, and of all those whose relatives he had killed and eaten by the score. These now turned against him and thirsted for his blood. The king had, however, entered a period of humiliation, repentance, and prayer. Conviction had entered his soul, and remorse was tugging at his heart-strings. He saw the awfulness of his own life. He was face to face, not with man, but with God. But by

God's mercy this heathen king at last heard the welcome command—"Go in peace and sin no more." Largely by the help of the Christian king of Tonga, George Tubon, he was rescued from his enemies, and at last forever renounced the gods of his fathers, and publicly owned himself the servant of Jehovah before the assembled celebrities of Bau. What a triumph for the Gospel of Christ! Before crowds of those whom he had so fearfully wronged, the king stood up and confessed: "I have been a bad man. The missionary wanted me to embrace Christianity, but I said I will continue to fight. God has singularly preserved my life. I acknowledge Him as the only true God."

The Christian Islands

Another remarkable convert in these early days of missions in Fiji, was in Joel Bulu, whose ministry continued for more than fifty years.

Miss Gordon Cumming says: "The first to welcome us on our landing at Bau was the native minister, Joel Bulu, a fine old Tongan chief. His features are beautiful, his color clear olive; he has gray hair and a long, silky, gray beard. He is just my ideal of what Abraham must have been, and would be worth a fortune for an artist as a patriarchal study. His face is an intense reality. I have rarely met any man so perfectly simple, or so unmistakably in earnest."

At that time his work was nearly over, and he soon went home to his Master. This experience is a wonderful testimony to the power of the "old, old story."

The phenomenal spiritual quickening which brought about these conversions was the turning-point in the history of Fiji. The midnight was past, the dawn had already begun to break, the joyful sunrise was near at hand. Cannibalism soon ceased altogether, idolatry was banished, and intertribal wars were known no longer. Scores and hundreds of church buildings were erected, some of them surprisingly large and comely. Of one of these sanctuaries it has been written: "Mbau, which was formerly an Aceldama, is now the Jerusalem of Fiji, whither the tribes go up to worship. It has a fine stone church, ninety-seven by forty-five feet, inside measurement, with walls two and a half feet thick. This was built from the stone gathered from the foundations of fifteen temples. The font is made out of a stone upon which formerly human victims of cannibal orgies were dashed. In 1874 the islands became a British possession, and ever since have been blessed with civil order and good government."

It is now over seventy years since the missionaries entered these abodes of darkness, and sixty since the great awakening began, and how is it with Fiji to-day? Almost the entire population is nominally Christian. The sanctuaries of worship number eight hundred and twenty-six, and at about 1,000 points the Gospel is regularly preached. There is slight need of missionaries, so that only thirteen are employed, but with seventy-six native ministers, nearly 3,000 local preachers, and about 6,000 class leaders for assistants. In the 1,450 schools 2,700 teachers impart instruction. The church-members number more than 36,000, and 17,000 more are in training for membership, while of the 117,000 inhabitants no less than 92,000 are attendants upon public wor-

ship! Think what this statement means. Probably nowhere upon the face of the globe are Sabbath observance, Bible reading, and daily family worship so nearly universal as among the Fijians! Of course, the type of piety is not especially high, for the race is tropical, and generations are required to eliminate from the blood the virus of rank paganism. But, what a marvelous transformation has been wrought! What power but the Gospel of Jesus Christ, and the might of the Spirit, could work a miracle so stupendous. This Christian conquest of Fiji is a living apologetic for missions.

THE MISSIONARY PROBLEM IN JAPAN

BY REV. T. P. MOORE, D.D., TOKIO, JAPAN
Missionary of the Reformed Church of America

It may be denied by some that there is any "missionary problem" in Japan other than what is found in any other field where missionary work is carried forward. But to any one who understands and fully appreciates the true situation of things and who knows the temper of the Japanese people, it is evident that we are confronted with certain conditions; that certain facts stare us in the face that must be carefully considered and reckoned with in order to pursue that line of policy in mission work which will meet with the approval of our Japanese coworkers, fit into present circumstances, and thus insure the greatest success in the way of immediate results.

This missionary problem involves at least two questions, the answer of which is attempted in this article.

1. Should the present number of missionaries be maintained, increased, or, perhaps, decreased?

2. The relation of the foreign missionary to the native worker.

1. As to the first question, it may be said that there is a difference of opinion on the part of the different missions in the field, and even among individual members of the same missions. This difference, as far as it exists, is founded in part upon the difference of views as to the relative importance of the work of the missionary, as over against the work done by the native, and depends somewhat, also, upon the views held in reference to the second proposition —viz., the relation of the two classes, or kinds, of workers.

Considered from the standpoint of the proportion of foreign missionaries to the whole population, there can be but one opinion, and that is, that the present force is inadequate. The population of Japan is, in round numbers, 48,000,000. Divide this, say by seven hundred, and the result would be about one missionary to every 70,000 of population. Some one has put the figures at one to every 100,000. Let us take 75,000 as a general average, and one can easily see that the country is not yet overstocked with missionaries. That it is not possible for the present force to evangelize and Christianize, and to look after the spiritual needs of the whole people. Leaving other questions, for the time being, out of consideration, and looking at the matter from this somewhat superficial standpoint, one may with propriety adopt the language of Scripture, and

say: "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that He may send forth laborers into this field."

Or, if considered from the standpoint of the number of important places—of towns and communities—where no missionaries reside; rarely, if at all, visit; where no regular, systematic work has been or is being carried forward, we are forced to the same conclusion that there is still a scarcity of workers in Japan.

The mission to which the writer belongs, that of the Reformed Church in the United States, and which represents the Council of Missions (Presbyterian and Reform) in the territory of northeast Japan, has, again this year, reiterated its former appeal to the home board for four additional missionary families, to occupy that many new stations to be opened at strategic places within the bounds of Tohoku Chiho, as it is called. The mission is unanimous in its opinion that in order to meet its responsibilities and do its work with the greatest success possible, such an increase of the force is absolutely necessary. It is possible that our field may form an exception. Because of its geographical position and consequent isolation and backwardness, its supply of foreign and native workers may be smaller than that of other parts of the country, and yet it is a known fact that there are somewhat similar conditions in the other parts of the country, and, in so far, calling for a similar increase of the mission force.

My own mission has no hesitation in asking for more missionaries. We have no doubt whatever that the Christianization of that part of Japan requires more workers, native and foreign—more money than hitherto spent, the greater part of which for a long time must come largely from the home Church.

While other parts of the empire may have a better supply, and there may be less demand for an increase of the force than with us, there is not much doubt that if a consensus of opinion were obtained it would not be in favor of a *de*crease, but rather of in *in*crease, to the extent of the financial ability of our home churches.

But what is the position of the native workers? Granted that it is the opinion of the mission bodies that Japan, for yet many years to come, needs a steady increase of workers and funds, the question arises: Does the native Church agree with us? In certain sections there is found a radical body of men (Japanese) who give us to understand that not more men, but fewer, picked men are wanted. That missionary rule should come to an end, and the sooner the better.

A Japanese committee of inquiry and investigation made a report, the substance of which was that for work at central places a limited number of picked men, men of eminent ability and fitness, are needed; that the Japanese, at the present time, will not receive instruction and advice from any other, but that for remote places not yet supplied with preaching, men of the ordinary type, who are able to use the Japanese language, can find a good work to do. Outside of the radicals referred to, the report of this committee embodies what might be called a consensus of opinion among the the Japanese Chris-

tian workers throughout the country. A strong nationalistic sentiment, always existing and greatly intensified by the late war; greater self-consciousness on the part of a self-reliant people, developed by the nation's late experiences, have greatly modified the missionary question in Japan, and have helped to make the missionary problem here under discussion.

2. But in the next place, what as to the relation of the foreign missionary and his native brethren and coworker? This has been for years in certain quarters a vexed question, engendering heartburnings and sometimes bitterness of feeling. Some one has described mission work in Japan as "an attempt to establish in the East our Western denominational churches and Western creeds, with governing boards in the West, legislating for Christians of the East; and bodies of foreign missionaries holding their secret sessions in which to decide the policy and methods of native Christians and the places and salaries of native evangelists." And then goes on to say that "this extra territorial system is responsible for the larger part of the misunderstanding and friction between the native and foreign workers. That there have been friction and misunderstanding goes without saying, and that they have grown out of the dissatisfaction of the Japanese with methods hitherto followed, is also certain. They do object to missions deciding the policy and methods of their churches wherever and whenever that is attempted; and to missions selecting, stationing, and removing evangelists and fixing their salaries without their having any say in these matters. And they have been clamoring for a change. The missions may be right in their positions when they say: "We provide the money and pay the bills; we are responsible to the home churches, and so we should decide certain questions; and as long as we carry on the work directly and are responsible for it, financially and otherwise, we are entitled to decide as to the methods to be pursued." But all the same, our Japanese brethren think that, for certain reasons, to them well founded, they ought to have more of a voice and a greater share in the specific, direct work of the missions; and some of us sympathize with them and are disposed to yield more than the majority is willing to yield.

The question resolves itself into this: What shall be the manner and form of cooperation between the foreign and native Christian bodies? Shall the larger experience of the foreign worker and the fact that he pays the bills entitle him to the principal say? Or shall the fact that the Japanese worker, because he is a Japanese, with a greater knowledge of the language, customs, and needs of his people, and his greater influence over them, entitle him to the greater say and greater share in all the affairs of the work? I believe there are a few Japanese who want *all* the say; and there are very few in these days who are satisfied with less than an *equal* share in the direction of the work—even that work which is directly carried on by the missionaries themselves.

The matter of cooperation in connection with the work of the "Church of Christ in Japan" (Presbyterian and Reformed) has been a vexed question for years.

For the last few years it has been the leading topic of discussion before the Synod of the native Church, and the Council of Missions in affiliation with that body.

In a series of resolutions the council, in 1905, defined its position relative to the matter of cooperation. The synod of the native body the same year dissented from this position, and proclaimed itself and the Church it represents, independent, and called upon the people to aid to their utmost in the fuller establishing of this independent body.

That such a step indicates progress in the right direction and is praiseworthy no one will gainsay; but that it was mixed up with the other question of cooperation, and grew out of it, was unfortunate, so far as it effects the continued, harmonious relation of the foreigners and Japanese.

In conclusion, What, then, is the solution of "The Missionary Problem in Japan"? A categorical answer to that question can not, in the opinion of the writer, be given. There are several things, however, which the writer believes to be helpful and necessary factors in the solution of the problem:

1. A due recognition of the fact that the Japanese seek, in their church work, independence and liberation from all foreign control; that because of a greater national self-consciousness developed by recent startling events, the Japanese demand, and it would seem, are entitled to, such an adjustment of mission work as will give the foreign worker a *less* prominent and the Japanese worker a *more* prominent place in the affairs of the Church until such time when there shall be complete independence. In a word, there must be a willingness on the part of us missionaries to *decrease* while we see the Japanese *increase*, not of necessity numerically, but in point of place and influence.

The Japanese Church is growing in self-consciousness, growing in numbers as well as in faith and resources, and the time is fast coming when they will gradually take over the full direction of all Christian work in the empire. Indications on all sides point that way; and *that* mission will be most successful which recognizes this, and *that* missionary enjoy the greatest usefulness and influence, other things being equal, who sees this rising star and shapes his course accordingly.

2. By the sending out of men who are mentally equipped to meet the philosophic demands of earnest inquirers after the truth as it is in Christ; to combat the materialism and skepticism so rampant and rife among the higher classes, as well as earnestly to preach the Gospel of Christ.

3. Last but not least, men and women of broad sympathy, who can think and feel and sympathize with the Japanese in the settlement of the great questions which now challenge the Japanese nation, and who can see eye to eye and face to face with their Japanese brethren in their desire to be their own masters in things spiritual and ecclesiastical, as they now are in things political; in their desire to have an independent Japanese Church, having the settlement of the things of faith, of the Church, and of creeds and forms of worship in their own hands. In a word, those who are willing, within reasonable limits, to follow where the Japanese may lead.

CROSS COUNTRY TRAVELING IN ARGENTINA

ARGENTINA—THE LAND OF THE SILVER RIVER

BY THE REV. GEORGE SMITH
Fifteen years a Missionary in South America

"There is a future for Latin America immense as her mountains and her seas, brilliant as her skies and her resplendent stars." So wrote Marmol, one of her own poets.

The leader of all the republics will be the Argentine. Because of her progressiveness, her adaptability to European customs, her liberality of thought, and generosity to the foreigner sojourning in her midst, she will become the pioneer in real, permanent civilization and evangelization of most of the other republics of South America.

Marmol's prophecy applies more to Argentina than to any other republic. Her past history gives indications of this in the part she has taken in the emancipation and independence of neighboring peoples, as also the rapid progress made toward the attainment of high ideals in the government of the country and the well-being of her people during the last few years. The marvelous changes made during the past twenty years morally, commercially, and materially, if continued at the same rate, will bring Argentina into the front rank of nations.

She was the first of Spanish colonies in South America to declare and vindicate her independence. She gave Chili and Peru their independence, and from her midst much Gospel light has gone into these same countries. With the exception of Brazil, it is the largest country in South America, having an area of 1,138,000 square miles. Its extreme northern limit is in latitude S. 22° and its south-

ern latitude S. 55°, having a stretch 2,300 miles long by eight hundred miles wide at its broadest part, containing fourteen provinces and ten territories that have been thrown wide open for the entrance of the Gospel.

There are wonders in the Argentine. Rivers whose waters have traveled 2,500 miles before reaching the River Platte—the mighty estuary that widens out to one hundred and fifty miles at its mouth. Pampas that stretch hundreds of miles, upon which graze millions of sheep and cattle. Mountains whose summits are ever snow-capped, one of which reaches an elevation of 25,000 feet. A climate that is unsurpassed by any other country in the world.

God has painted her flowers with the most gorgeous hues and charged them with the sweetest fragrance. He has clothed her songsters with the richest plumage and filled her rivers with wholesome, edible fish. She possesses a soil rich and fertile, in which can be produced abundance of food for man and beast. Yes, God has done all He can without the cooperation of man—this He must have and for this the country waits.

When are we going to help bring about the fulfilment of Marmol's prophecy?

Until more is done by the Christian Church at home paganized Romanism will prevail, or that which is rapidly succeeding it in many parts—infidelity.

Let us consider this intensely interesting mission field—its past history and present needs. Regarding the past, what has been done? The story of Captain Allen Gardiner's heroic sacrifice in the wild regions of Tierra del Fuego is too well known to need repeating here, and the acknowledgment of Darwin regarding the results of that work is a proof of the success the early pioneers had at that time. "The history of Protestant missions in Argentina may be divided into three periods: First, movements in preparation, from 1820 to 1867; second, the inception of work in the Spanish language from 1867 to 1870; third, the period of rapid development, beginning with the year 1870."

The earliest Protestant movements were begun in connection with the Bible societies; but the development and marked progress of Gospel work in Spanish was that of the Methodist Episcopal Church of the United States. From the center—Buenos Ayres—went forth the light of Truth into other provinces, until a number of outstations were established and have been kept going ever since.

Buenos Ayres, owing to its high state of civilization—as compared with the cities of other republics—its fine climate, its accessibility, attracted many people and added much to the birth and growth of this great movement, so that it is not surprising that it soon became the recognized center for Christian work and the highway to other countries, viz.: Bolivia, Paraguay, and parts of Chili.

Considering the history of the past mission work from the points of its adequacy to the needs of the vast, untouched field, very little has been done by the Christian Church. That the early attempts to preach Christ and advocate an open Bible was a struggle, will be quite understood by all who know the spirit of Romanism. There was danger in those days. Priests were not slow to hire men for

the purpose of shooting the preachers.

We gratefully acknowledge the brave efforts of the Rev. Dr. Thompson (the "Apostle" of the Argentine), of Dr. Wood, and of the Rev. A. M. Milne, and others, who, when Rome *had* full control of South America, fought and won till the prejudice and bitter hatred against Protestantism was, in that part, to some extent broken.

But we are now more concerned about what *is* being done in the great and needy country. How far is the work of to-day meeting the needs of the people of Argentina? Let us glance at the spiritual condition. No credit is due to the Church of Rome for the progress one sees in Argentina to-day. It has been brought about by contact with, and introduction of systems from, other nations. And because Argentina has become liberal and desirous of improving, this has been made possible.

Thus, for instance, the school system was introduced by General Samiento from the United States; the railways and street-car service are foreign; and even the control of the road traffic is the result of careful study of English and other methods.

WHERE THE POOR LIVE IN AN ARGENTINA CITY

The Church of Rome has hindered progress in South America and has failed to elevate the people. Note her attitude toward the Bible!—a forbidden and anathematized book; the awful false teaching regarding the Virgin Mary. Here are some examples: "All is subject to Mary's empire, even God himself." "You, O Holy Virgin Mary. Here are some sam- of a mother." "It is impossible that a true servant of Mary should be damned." "We, Holy Virgin, hope

for grace and salvation from you." Then, Mary is called "Dispensatrix of Divine Grace."

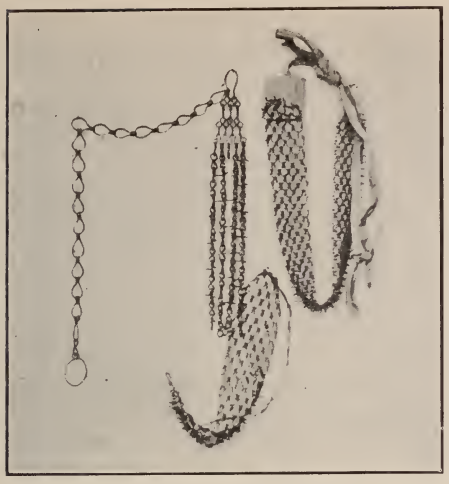
If it is not Mary, it is some patron saint. What numberless saints they have! To them is attributed power to intercede with God—in short, a miraculous power that belongs to God alone. It is impossible for one in countries like the United States or Canada to realize the awful condition of the Church of Rome in Argentina, or indeed in any part of South America. The farther inland one travels the less will it bear investigation. If there is any truth at all in the teaching, it is so hidden by the error and treachery of priestcraft that it can not be recognized as truth. What is being done to lead these deluded people to the Truth? When we remember that perfect freedom to preach and teach has been granted, we are amazed at the slowness of the Christian Church to take advantage of the great opportunities offered.

The following societies are working in the Argentine: The American and British and Foreign Bible Societies; the Methodist Episcopal Church of the United States; the Regions Beyond Missionary Union; the South American Missionary Society; the Salvation Army; Christian and Missionary Alliance; the South American Evangelical Mission and the Brethren. The United States Northern Baptists and the Presbyterians have no missionary there. Canada's great missionary churches—Baptist, Presbyterian, and Methodist—also have no representative in the Argentine. The British Baptists and Methodists have none; the Presbyterians have one or two. I am excluding work to English speaking people.

It must not be concluded that, as the above mentioned missionary societies are working in the Argentine, little remains to be done. It is because of the paucity of workers, the few places in which to preach the Gospel, and the apparent lack of interest in that country, that this has been written. Possibly the want of knowledge of the condition of the Argentine is the reason why so little is being done there.

An idea of the existing need may be gathered from a brief description of the Federal Capital—Buenos Ayres—which is better provided with evangelical agencies than any other city in the republic. Here is a population of nearly 1,000,000, with accommodation in the churches and mission halls for Spanish services for between 4,000 and 5,000 people. Here are streets and streets of people who have never been evangelized, and for whom no effort is being made. A beautiful city, whose cosmopolitan inhabitants are liberal minded, the majority of whom are indifferent to the intolerant demands and erroneous teaching of the Roman Catholic Church. What an opportunity!—crowds willing to listen, in the open air, to the Gospel; the authorities willing to give, not only permission to preach, but protection and help in the work.

In this city there are thousands of children for whom there are no schools, the state schools not being able to accommodate the large number of children. There are dozens of *conventillos*—large courts containing some three, four, and five hundred poor people—where magnificent opportunities are offered for visitation and preaching. Some of the best con-



INSTRUMENTS OF SELF-TORTURE

Spiked belts and necklace sold to poor women and prescribed for penance by the Roman Catholic Priests in South America

verts the writer knows of were won through services held in the *conventillos*.

Buenos Ayres contains more street-cars than any other city in the world. Here is a work among the thousands of employees. How many of the shareholders in the homelands remember that in that great city these men are faithfully working *for them*, and yet nothing has ever been done to give them the Gospel?

The attitude of many Christians at home is something like that of the clergyman who once said to me: "I am much interested in Buenos Ayres; I have some shares in the tramway companies." Alas, for such interest, when it goes no deeper than the pocket, subject for its intensity more to the rise and fall of dividends than to the fact that thousands are perishing without hope and without Christ! Then, what opportunities for work among the railway men! There are five great railway termini in the city, whose trains go a thousand miles north and south and across to Chili. No effort has been made to give the Gospel to these men, many of whom can neither read nor write, and yet there are thousands of Christians who have shares in these railways and are receiving profits!

It is inconceivable that a city so up to date in *every* material respect, so magnificently laid out with its beautiful squares, clean streets, fine buildings, electric light, and cars, should be so backward spiritually.

Here are opportunities for special police missions, soldiers' work, street-boys' missions, work among cabmen and railway men—in short, a hundred such doors stand open for the exercise of every Christian gift that one finds so fruitful in our own large cities. This is the Federal capital, the finest city south of the equator, the largest and most up to date city in South America. What of the other cities

MANO SANTA—HOLY HAND

The Roman Catholic "Witch Doctor" is supposed to effect cures by blessing water in which sores are to be washed

inland—the large towns in other provinces? There one sees the fruits of Romanism! Ignorance, superstition, and in some places fanaticism, in others stolid indifference. Let me give here a brief description of one of these inland cities: Salta, the capital of the province of same name, has an elevation of 3,930 feet, with a population of about 30,000. The town is well paved and lighted by electricity. There are six churches (Roman Catholic), including a cathedral, and eight chapels. The theater is a new building and fully sufficient for the needs (?) of the population. There are several hotels and restaurants, telephone service, tramway, numerous hackney coaches, etc. 30,000 people, and not one missionary! There are *hundreds* of other towns without a missionary! I have visited towns of five, ten, and fifteen thousand people where a missionary can live as peacefully as in any home town, where schools and services would be welcomed, but where there is not one person witnessing for Christ. Let it be remembered that this is not China, where the people are semi-barbarous, or Central Africa, where cannibals live! but quiet, peaceful, thriving towns, into which farmers come with their produce—skins and cereals for the European market. Let us look at one or two of these towns where our men are working. Las Flores is situated about one hundred and fifty miles from the capital. Some years ago our mission was started with services, and day and Sunday-schools. Steady and successful work has been done, and to-day there is a fine church building and a living Church whose beneficent influence has reached far and wide. At Coronel Suarez—a town some two hundred miles from Buenos Ayres, conversions have been taking place all along, and now there is a good, strong Church in its own building. News is just to hand of a revival in Tres Arroyos, a town four hundred miles from the center. Seven stood up to confess Christ, six being men! One of the great difficulties is to build, owing to lack of funds, as all the mission money goes for the support of missionaries and upkeep of stations. Yet to build is much the cheaper way of proceeding. A very practical way of helping such work is for men of means to advance money for meeting-place and dwelling-house for missionary, and the Society to pay him instead of the landlord, in this way buying the premises from the benefactor. There need be no financial interest, but there would be a spiritual interest beyond our power to calculate. The Church of Christ has not yet learned the blessedness of giving, and certainly she has not yet looked upon the great, needy field abroad with longing eyes and tender compassion. Think of it, *one* foreign missionary out of every 4,000 Protestants! Out of every £1,000 of the Christians' income, only £1 goes to the foreign mission field. What sinful waste one sees in the multiplicity of churches in the home-lands! In the short street where I am writing this (in England) there are four places of worship, and none are properly filled. Within a radius of ten minutes' walk from here I can reach *twenty-two* different places of worship! Think of the enormous expenditure of money and effort on a comparatively few people, when half a dozen of the buildings would easily accommodate all who attend. Half of these pas-

tors could occupy as many towns of 10,000 people in each, in the Argentina, where now *not one* Protestant service is held. Add to all these buildings and pastors at home the large staff of helpers—local preachers, Sunday-school teachers, visitors, etc.—and the contrast between the home and foreign field is all the more striking. Is it surprising that the Holy Spirit does not come into our midst in great power, when we are disobeying our Lord's command? Can He come and work? Surely, when we are more concerned about a church steeple or organ, or some elaborate and expensive ornamentation in our church or chapel, than about the one imperative and all-important command coming from Jesus Christ, there must be something radically wrong either with our faith or our love. Let us look at it more specifically. One of our church steeples, costing, say, $10,000, would keep a missionary and his family in Argentina *ten* years in a city of 10,000 people, or ten married missionaries for one year in as many unevangelized cities. I know of one church where the price of the organ would keep *thirty* married missionaries in as many cities for one year! Can it be possible that these expensive, unnecessary things imply faithful stewardship on the part of God's people? This, too, when 100,000 men, women, and children die *daily* without a knowledge of redeeming love! The Master thought more about the hungry multitude than about a pillow whereon to lay His head. The work in Argentina is not as difficult as some imagine Spanish work to be. The writer has very rarely met with a refusal when distributing tracts. The results already seen fully justify strenuous efforts being made for its continuance on a larger scale. One has the ready ear, and a polite attention is invariably given to the missionary.

Oh, the restless longing for something that one sees on every hand! Something their religion can not give! This leads to unabating zeal. The cases of conversion under our notice, the encouraging work among the young, the comparative healthy climate, lead me to say the Argentine presents a field for the missionary, the equal of which can not be found elsewhere. I have written of Spanish work only. There are Indians in the northern provinces — Tucuman and Jujuy — on the borders of Chili, and in the southern parts of Tierra del Fuego and Patagonia. But these must live and die without Christ! Did He make "all men of one blood"? Is the story of the Cross of Calvary for such? As I look at the multitudes of Christians at home to whom the story of God's love is among their earliest recollections; at the crowds gathered in some little corner trying to convert a handful of Gospel hardened people; at the lavishing of money (that rightly belongs to Christ) on the home churches, and the apathy, selfishness, and ease of many, I am led to doubt whether a large number of such believe that "God so loved the *World*"!

Jesus said: "I will come again." "Surely, I come quickly." What of South America? Will He find that large portion of His vineyard untilled, unsown, and unreaped? He has committed that work to you and to me.

NOT PEACE, BUT A SWORD IN CEYLON

BY B. R. BARBER, CALCUTTA
Secretary of the College Young Men's Christian Association

In a little village ten miles from Jaffna, Ceylon, there lived a mother and her two sons. They decided that the older, whom we shall call Samuel, should be sent to college, for after getting his degree he could better help to pay off the mortgage on the little farm.

It was a great day for the lad when he left his home and mother, and visions of the future arose before him when he should be a graduate. In college he met a native Christian student who knew of the joy of salvation and was all aglow with the desire that others should hear of the Master through him. This student met Samuel and there sprung up between them at once a mutual affection. Many a time until midnight they sat talking together of the good news of a Savior born for the sins of men. How this appealed to that village boy! What a contrast was that pure and holy life to the awful gods and repulsive stories of Hinduism! There was a power in this religion that drew him.

Vacation time came and Samuel returned to visit his mother with a new joy in his heart, a new power. She noticed that he did not go to the temple.

"Samuel," she said, "are you not going to worship to-day?"

"No, mother, I'm not going to worship Siva any more."

"Why is this, my son?"

"Because in college I have heard of a new teacher, a new God, and I'm going to worship Jesus Christ."

"Nonsense," said the mother, "you come with me at once."

She forced him to go to the temple, where the priest shaved the boy's head, covered his body with ashes and put the mark of paint upon his forehead to show that he had that day worshiped Siva.

They declared that they would not send him to college any longer. But they reconsidered. It meant so much for the boy to secure his degree that they could not allow him to give it up. So they told him they would take his Christian books away from him and send him up to India, the seat of Hinduism, where they did not know about Christ. But he refused to go without his books and they allowed him to choose one—the Bible—and sent him away to Calcutta.

From the railway station he came directly to the college Young Men's Christian Association building and asked us to take him into our dormitory. He joined the Bible class, and his questions and answers were so intelligent that we knew he had been taught before. He progressed well until suddenly he became morose, stopped coming to the class, and one night he ran away, saying that he would never return. I left word that if he did return I was to be told immediately.

Next morning, sure enough, word was brought that Samuel had returned. I found him standing in the middle of the hall.

"Samuel," I said, "what's the matter?" No response. "Something serious has happened to you, has there not?"

But he only shut his lips and heart the closer. When I pressed him he

rushed into his room and shut the door in my face. But I pushed the door open and sat down on the bed beside him, and, putting my arm about his shoulder, I said: "Samuel, I am here to help you. Won't you tell me what is the matter?" Then he burst into tears and told me of his early joy in Jaffna, and of his mother's sending him to Calcutta. When she heard again of his interest in Christianity she had, two months before, stopped sending him money. So there he was, with no money to pay his college fees, his boarding or his room rent, and what was he to do? He decided to run away and jump into the river. All night, he said, he had walked up and down the park, restrained somehow from committing the deed, until he became so tired that he sat down on a bench and fell asleep.

In a dream he saw that Christian student down in Jaffna, and he said: "For his sake I could not do it."

Samuel's case was presented by a missionary to a business man, who said that he would support the boy in college. But Samuel's mind was so disturbed by all these events that he failed in his examinations. His mother heard of his baptism and that he had failed, and wrote, saying: "You see, you have deserted the gods and they have deserted you. Come back now and be a good Hindu." "Not so, Samuel," said I, "be a good Christian."

Then he took the whole year's study over again, but when he had come to within two weeks of his examination he contracted smallpox. He now began to wonder if the gods had not really deserted him. He was taken to the hospital and made comfortable. He was, however, able to pass his examination with honors.

At once I was able to procure for Samuel a post as teacher with a salary three times the amount he could have received had he not obtained his degree. He filled this post with credit and is to-day back in Jaffna teaching and studying to be a preacher.

A letter from Samuel a short time ago told how he had recently walked the ten miles to the village to see his mother. On approaching the house the younger brother accosted him with:

"What do you want here?"

"I want to see my mother," said Samuel.

"Well, you can not come into this yard."

When Samuel stepped in the brother beat him with a club. He received that beating without a word, even as our Master received the scourgings from those who sought to kill Him.

"Now, will you call my mother?" said Samuel, and the brother, touched with remorse, went inside the house. But the mother refused even to look out of the door, and Samuel was obliged to tramp back those weary, lonely ten miles to Jaffna with a heavy heart and with a slight sense of appreciation of what our Master had to suffer, but with a joy that he himself was counted worthy to suffer. Then I understood the words of our Master: "I came not to send peace, but a sword. I came to put a mother at variance with her son."

SAVING THE CHILDREN IN INDIA*

BY REV. J. P. ASHTON, M.A., HASTINGS, ENGLAND
Hon. Secretary in England of the Society for the Protection of Children in India

Indian children are exposed to special evils not common in Western lands. The abolition of these evils is advocated by enlightened Indians as well as by Europeans. Some of these may be briefly referred to:

1. *Infant marriage.* Through the malign influence of certain Hindu lawgivers, who, tho not the oldest and highest authorities, are the most widely known, the impression prevails among Hindus that girls must be married in legal form before they are 12 years of age. The practise is most objectionable for moral as well as physical reasons, and the results are highly prejudicial to the vigor and manliness of the race. The Indian rulers of Baroda and Mysore have been enlightened enough to pass laws against the practise and to prosecute offenders in the boundaries of their dominion. At the important social congress held at Benares in January last, a resolution was passed urging that boys should not be married under 18 years of age, nor girls till they are at least 12 years old. The proposal has not yet received any notice from the Government of India, which too often shrinks from a conflict with religious prejudice, nor have the Indian social reformers in British territory approached the authorities with a view to legislation in this direction. The Madras Hindu Association has offered a prize for the best essay on the Shastraic sanctions of the marriage of a Brahmin girl who has attained maturity. If the prize essay is widely published, good should result. Some learned Indians are of the opinion that Manū, the highest authority, approves of the postponement of a girl's wedding till she is of adult age. A permissive act would meet the wishes of many, and would prepare the way for more radical legislation, which at least would remove the scandal of thousands of child-widows too young to be wives in the proper sense of the term. There is now an act permitting the remarriage of widows, but the number of those availing themselves of it is very small; hence the common sight of an elderly man marrying a mere child. The secretary of the January congress, speaking of the teaching of the ancient Rishis, said:

> Husband and wife are said by them to be one, and together are to seek Light. So much was this enjoined that they laid down the law that a man shall marry again on the death of his first wife, because he can not seek the light without the cooperation of a wife. But now who thinks of yearning for the Light; that is gone; and an old dotard with one foot in the grave is not ashamed, but thinks he is only carrying out the injunction of the Rishis, when he marries a babe of a girl, and society encourages him in the name of Sanatana Dharma (Hindu orthodoxy). Woman to yearn for the Light must have intelligence cultivated.

2. *The marriage of little girls to an idol, or to a dagger, or to a banana tree.* This is one way for unscrupulous parents to escape the ruinous expenses of the wedding of more

* The Society for the Protection of Children in India began its operations in Calcutta about five years ago. Experience had shown that there was a crying need for such an organization.

than one daughter. Rumor adds that more drastic methods are adopted sometimes at the unwelcome birth of a little girl, notwithstanding the strict laws against infanticide. But an ignorant parent may prefer this dreadful risk of crime to consigning their child to the sad lot of a Nautch girl. The temple "marriages" are to be numbered by the 10,000 in Southern and Western India. An appeal has come to the Children's Protection Society for a branch of this society in Madras, but financial difficulty has thus far stood in the way.

3. *The law of guardianship needs alteration,* for as it stands it is almost impossible, on complaint considered by a magistrate, to prove that the little girl is not the daughter of the woman from whose evil clutches the child ought to be rescued. In response to this society's representations and those of missionaries in Bombay, Lord Curzon in council officially recommended a salutary change, but it has not yet been passed into law by the provincial governments.

4. *Cases of cruelty often come to light.* Last year a girl of six was found branded with red-hot iron; two boys were deserted by their Eurasian father, and a boy and girl were severely beaten and half starved. The following are typical cases:

A woman of ill-fame died in hospital, leaving a daughter aged two and one-half years. After the mother's death a prostitute took possession of the child. This woman dying within a month, another prostitute took the child. Then a man appeared on the scene and, claiming to be a relative of the mother, forcibly removed the child. This man was reported to have endeavored to sell the child in several places in the city. Eventually the child was found in a brothel in one of the suburbs. The woman in possession demanded Rs. 25 ($8.00), for the girl, alleging that this was what the child had cost her. The matter was reported to the police who removed the child and made her over to a home.

An elderly Mohammedan woman of Bhangore was recently tried by the Deputy Magistrate of Alipore, on a charge of having kidnapped her married minor sister from the custody of her husband. The accused one day went to the house of her sister's husband and proposed to take her sister to their parental house at Tollygunge, but instead of doing so she took her to a house of ill-fame at Chetla, where she was attempting to dispose of her. The police getting scent of it, arrested the accused and rescued the girl. The accused was sentenced to one year's rigorous imprisonment.

A Mohammedan woman of Budge-Budge induced a young girl to accompany her on the plea of visiting the house of her parents, but instead she took her to Ballygunge, where she attempted to sell her to a woman for unlawful purposes. Caught in the act, she was handed over to the police, and was eventually sent to jail for six months.

A young Hindu of Bishtopur was brought before the Deputy Magistrate of Alipore on a charge of having systematically ill-treated his girl wife, aged about fourteen years, thereby endangering her life. The accused did not care for his wife, as she was not good-looking. He confined her in a room and kept her on short rations. When rescued by the police the girl was reduced to a mere skeleton. The accused was sentenced to six months rigorous imprisonment.

The Northern Division Magistrate of Calcutta has recently tried a case in which a man and his mother were accused of causing grievous hurt to the ten-year-old wife of the former. The little wife, when she first appeared in court, was a most pitiable object. Weak and emaciated, she could scarcely make herself heard. The case was remanded and, later on, when she told in detail the story of her sufferings, a thrill ran through the court. A doctor described the marks upon her: abrasions caused by friction with a hard substance—

the child alleged that she had been dragged about the yard; blisters caused by burns which the victim said were caused by the application of burning matches; a broken tooth—caused by a blow from a curry stone; a contused toe—her husband struck her with a hammer because she told her father of the ill-treatment to which she had been subjected; a severely sprained finger, which two months later she could not bend—her mother-in-law twisted it because she could not lift a heavy pot of rice off the fire. The accused were sent to jail for nine months.

In the Panna case one witness deposed that she was a prostitute, and then went on to give details of how at different times she had purchased girls for the purposes of prostitution. At the time of giving her evidence, she had five such girls in her possession.

With funds guaranteed for two years by friends in England, it was found possible five years ago to engage the services of W. Summers as Director in Calcutta. Subscriptions were sought in Bengal, which have been steadily increasing, but some supplement is still required from England and America, and hitherto it has not been possible to extend the operations to other cities than Calcutta. The work should eventually be met entirely by local funds, but until this hope is realized an appeal is made for assistance not only to the friends of humanity in England but also to those in America. This may be justified on the ground that the Society has been and is of great help to missionaries who meet with cases of cruelty in affording them legal advice and relieving them of attendance at court, as well as in placing the children in suitable homes or institutions. In this way the great majority rescued have received spiritual as well as temporal blessing.*

THE GUNGA SAUGAR MELA

ONE OF INDIA'S HINDU FESTIVALS

BY REV. W. W. BRUERE

Not long ago it was my privilege to spend a few weeks with the Rev. and Mrs. Lee, of Calcutta. These devoted servants of God were supposed to be having their vacation and were staying at Ghoom, in the foot-hills of the Himalayas, more than 7,000 feet above the sea, where they were in sight of the eternal snows that apparently hang in the sky miles above the earth. But altho we were in such a place, so favorable for a grand, good outing, these saints could scarcely be constrained to leave their correspondence and other self-imposed tasks long enough to take a morning walk. What a noble work they are doing, and what sorrows they have passed through! Six of their beloved children lie buried near where we were staying, four of them beneath the mountain in a grave that will not be discovered until the last trumpet sounds. God is blessing these servants and enabling them to erect a monument in Calcutta that will bring joy and gladness to

* There are representatives of the Hindu, Mohammedan, and Parsee communities as well as of the different Christian denominations on the Calcutta committee. Among those who have patronized the Society are included the late Viceroy and Lieutenant-Governor of Bengal, Lady Dufferin, Bishop Weldon, the Maharajahs of Cooch Bahar and Burdwan, and others less widely known. The Calcutta office is at 135 Dhurrumtollah Street, and the Hon. Secretary and Correspondent in England resides at 7 Tillington Terrace, Hastings, Sussex.

many a home and endure until that great city shall throw its idols into the Hugli and turn to the living God. We had a little time daily for Christian fellowship, and on one of these occasions Mrs. Lee related the following interesting experience:

"Gunga Saugar is the seat of an annual Hindu mela, or religious festival. It is the extreme point of the island, in the mouth of the river where the Ganges unites with the salt water of the sea. Some priest or person started the saying that purity is found by bathing in the waters at this particular spot. Others say that a devotee, in his wandering, died on this lonely beach, and thus the place became sacred; and now whoever dies at Gunga Saugar will go to heaven. Another fable is that a special stone was miraculously cast upon the sand here, and the main shrine is a god, built on this stone where, during the three days of the mela, offerings by the thousands of fruits, flowers, and sweetmeats are cast from morning until night.

"The wonders of the place, efficacy of bathing in the sacred water, and the sights are published in all languages and are sown broadcast throughout the land, so that thousands of pilgrims flock there every year. Some of our experiences during our yearly visits may help to give our people some idea of the hideousness of Hinduism.

"We, in company with four of our best Bible women and a number of our native preachers, take with us several thousand Bible portions, books, and tracts, and take passage on a steamer from Calcutta to Saugar Island, a distance of eighty miles. The steamer has lashed to each side a flat boat, and often carries 3,000 people. On one trip I noticed about 1,000 of them were *jogees,* or *devotees.* During the day and a half required to reach the seat of the mela we have a great opportunity for selling our books and working among the people. We have with us all castes from the Brahman to the pariah; and, in the little room allowed to each, it is wonderful how they jam up against each other. We have a great variety of nationalities.

"Among the *jogees* (devotees) were fourteen women. One motioned for me to come to her. When I went and we began to talk, the head *jogee* of the gang (a man) became so angry that the woman soon, through fear, begged me to leave her. She told me she was a widow since childhood, and had been to most of the leading shrines of India; that Ram was her husband, the creator of the earth was her all. And yet in a few minutes, in an angry fit, she showed she was completely in the hands of Satan, and no doubt was steeped in the worst of sins. Still these people are called *shadu* (purity). Some will not eat while on board the vessel, and were two days without food, and then must purify themselves by bathing in the Ganges before they break their fast.

"We reached the seat of the mela late in the evening. At the first sight of the place there was a shout from the people like that which Moses heard from the mount: 'Victory to Mother Gunga!' (the goddess of the river). 'Kobel Monee, Victory!' (the name of the goddess of the island, who, they say, arose from the earth of herself). Thousands of voices made the air

ring with the awful sound. The sea was rough and, as the people left the steamer in native boats making for the shore, my heart ached for them—especially for the thinly clad and ignorant women, most of whom had never been there before. Many never reached there alive, for the waves beat so high that seven boats were capsized in landing, and no one knows the number lost, but not less than eighty or one hundred souls.

"The next three days we spent on shore among the people, preaching, selling Bible portions, giving out tracts, and persuading the people. Some would revile us; some would hear us, wondering at the words we spoke. My heart ached as I stood and watched the bathers. Widows were having their heads shaved, and, taking their long, beautiful hair (that which they prize most), and bunches of plantains, sweetmeats, and flowers, waded into the water and, calling upon Mother Gunga, threw them in. After which they dipped themselves in the water three times and returned to the shore.

"I noticed that the place was full of Brahman priests. No sooner had the fruit touched the water than they were grabbed by one or another and put into a sack. One woman was wading in and had tied up in a red bit of cloth, jewels and money. She was followed by the priest and, as she raised her hand to throw the offering in, he snatched it from her. The shore was strewn with wreaths of marigolds, but valuable things were carried to the stalls and sold, so that the same fruit was often bought over and over again. Hundreds were bathing at a time, and would come back so pure that they would try to avoid even the shadow of lower castes.

"The devotees lined both sides of the paths leading to the beach, some smoking hemp, others going through all sorts of supposed torture, such as sitting or lying on a bed of spikes, heating themselves over smoldering fire, others swinging by the legs, head downward, and counting their beads. But I noticed those lying on spikes were careful to keep a bolster under their shoulders, and, with some, I noticed that the spikes were blunted, and that they were only lying upon them for a short time. The women would strew rice and fruit and grain of different kinds in front of each as they passed by, and often would give offerings of money, some buying a cent's worth of ashes from off the devotee's body, which they carried home as most sacred. Some of the *jogees* went about leading a cow, and would cry out: 'Who will give a cow to a Brahman?' Often a person would buy the cow he had, paying him the money for it and yet leaving the animal in his hands. Thus one cow was sold again and again during the day by the same person. We saw a number of bedsteads beautifully rigged up with pillows, comforts, curtains, etc., which had been given as offerings to the Brahmans."

On the return journey, that faithful visitor to all the shrines of India, cholera, broke out on the densely packed boats. The dead were dropped into the sacred waters of the river, while the living doubtless carried the germs of the dread disease to many a town and village in Bengal. How long, oh, how long shall these 300,000,000 of souls remain without God and without hope in the world!

THE MISSIONARY ENTERPRISE IN CHINA*

BY CHESTER HOLCOMBE
Secretary of the American Legation at Peking, 1871-1885

With the rising tide of American interest in China, the unsatisfactory condition of our relations with that great and ancient nation, with the general unrest there, which is the inevitable consequence of movements toward a new and modern life, and the local and sporadic outbreaks of violence incident to such unrest, one hears again the old and familiar cry that the missionaries are responsible for at least the larger portion of the varied forms of hostility exhibited toward foreigners. Their persistent and impertinent attempts to force an alien and undesired religion upon the Chinese, it is confidently asserted, are peculiarly offensive to officials and people alike, a hindrance to trade, and a menace to peaceful relations. The Boxer movement, it is pointed out, was an attempt, vain in result, to throw off the hateful missionary incubus, to rid the Chinese of a body of unwelcome interlopers who defamed their ancient and cherished forms of belief—which are as good as ours, some will add—and who sought to supplant them with another, wholly unsuited to their mental and spiritual conformation. The loss of life in that Boxer movement, confined almost wholly to missionaries and native converts, together with several more recent exhibitions of violence in which missionaries alone have suffered, are cited as full evidence of the correctness of this conclusion.

It might be pointed out that the Boxer uprising was an abortive attempt to drive all foreigners of every class from China, and thus to save the empire from partition and distribution among the great cormorant Powers of Europe—which was believed to be the distinct purpose and inevitable result of the continued presence of foreigners there; that, in fact, missionaries formed the only class of alien residents who had no part in the development of such a fear and frenzy; that they suffered most because they alone of all alien classes had established themselves at remote parts of the interior, in close touch with the people, and out of reach of battleship, cruiser, or any other means of defense or place of refuge. In a general raid against all foreigners, the missionary was first attacked because he was first at hand, and, to put it frankly and truthfully, he suffered because he was in or part of bad company; not because he was a missionary, but for the crime, in Chinese eyes, of being a foreigner.

So, too, in response to the charge of attempting to force an alien and inappropriate form of belief upon a people well suited to and with their own, it might be said that, in the entire history of missionary effort in China, or in other parts of the Far East, nothing even remotely approaching the exercise of force has been attempted. To talk to persons who choose to listen, to throw wide the doors of chapels where natives who desire may hear the Christian faith explained and urged upon their attention, to sell at half cost or to give the Bible and Christian literature freely to those who may care to read them, to heal the sick, without cost, who come for medical treatment, to instruct children whose parents are desirous that they should receive education—surely none or all of these constitute methods or practises to which the word "force" may be applied under any

* An able antidote to the article in *The North American Review*, by Richard Weightman, entitled, "Our Missionaries and Our Commerce," containing strictures against missionaries and missionary work, is a paper in *The Atlantic Monthly* for September, by Chester Holcombe, three times Acting Minister for United States at Peking. He has written five books and many articles upon Chinese subjects. We make extracts from his excellent article.

allowable use of the English language. And this, thus briefly summarized, constitutes the entire body of missionary effort in China. To put it in another form, there is no difference between the work of pioneer preachers in the Far West, that of laborers or "settlement workers" in the slums of great cities, or of eloquent pastors of wealthy and fashionable churches in the Back Bay district of Boston or Fifth Avenue in New York, and that done by missionaries in China. If the last-named force the acceptance of Christianity upon their hearers, then so do all the others. The work is absolutely identical in character and method, differentiated from the others only by simple forms of presentation in order to reach the more effectively minds wholly unfamiliar with the truths presented. Those who assert that Christianity is wholly unsuited to the Chinese character, that the Chinese will not and can not become sincere and loyal Christians, are most respectfully referred to the long list of native martyrs, of both sexes and all ages, who readily and gladly gave up their lives in the Boxer movement, rather than abjure the Christian faith.

Missionary and Commerce

It might further be added that unselfish men and devoted women, enthusiastic in what appears, to them at least, to be a great cause, who are ready to expatriate themselves and to abandon all their ambitions and their lives to its promotion in foreign lands, have as good a right to carry out their self-sacrificing wishes, to enter China and do their chosen work there by all proper methods, as have their fellow citizens who seek the same empire in order to win a fortune by dealing in cotton goods, kerosene, silk, tea, or possibly in opium. They have precisely the same right, no greater and no less, to the protection and sympathetic assistance of their own government as any other class of citizens. To more than this American missionaries have never made claim.

Large donations to mission hospitals and schools from official or wealthy Chinese, a great and rapidly increasing demand for Christian literature and educational works, special and unsolicited courtesy and assistance shown to missionaries—all these indicate that the day of Chinese opposition to missionary work among them has passed, and that, whatever may be the opinion of foreigners either resident in China or in their native lands, China itself, as represented by the leaders of thought and public opinion in it, has recognized and accepted the missionary enterprise as one of the most important and useful factors in the creation and development of new life in that ancient and antique empire.

To speak quite frankly and to the fact, for many years more unfriendly criticism and complaint of the presence of missionaries and their work in China has been heard from foreigners, either like them alien residents in the Far East, or at home, than from Chinese officials or people. It has even been customary and the fashion with a certain class, which need not be more particularly described, in speaking of the missionary to prefix an offensive and condemnatory adjective to the word. Regarding the opinions and judgments of such with all possible charity, they have been far more fearful of the evil results of all attempts to do good in far Cathay than have the Chinese themselves. Upon the other hand, in many years of intimate official and friendly intercourse with all classes of Chinese in every part of the empire, the writer has never heard even one complaint of or objection to the presence of American missionaries in China, or the character of their work. He has heard himself, and all other foreigners of

every nationality and calling, cursed in most violent terms for having fastened the opium horror upon the Chinese race, and the suggestion made, in a paroxysm of anger and hate by some human wreck wrought by the drug, that foreigners "would do well to take away that awful curse before they had the impudence to talk to the Chinese about their Jesus." But, aside from crazed and mistaken denunciation, no Chinaman within his hearing has had anything but pleasant words to speak regarding the missionary enterprise, as conducted by Americans, in his land.

It would be idle to deny or ignore the fact that cases of serious friction between the natives and foreign missionaries have arisen in the past and are still of less frequent occurrence. By far the largest percentage of such most unfortunate conflicts has been caused by the unwise and improper interference of missionaries between their native converts and the Chinese authorities, or by the assumption of civil rank and authority by missionaries. Since, in the sixty years of modern missionary enterprise in China, no single charge or complaint of that nature has been made against an American missionary, such causes of trouble need not be discussed here. The conduct of European governments toward China, their greed, aggression, and general attitude of domination, long prejudiced both officials and people against missionaries, who were popularly believed to make use of their professedly philanthropic work only as a cloak, and to be, in fact, spies of their own governments whose aim was the seizure of the empire and subjugation of its people. But, with greater mutual intelligence and less frequent occasions of misunderstanding, these causes of friction and conflict have, in great measure, disappeared.

The true character and great value of the missionary enterprise as a factor in the modernization of China, and in bringing it into line with the great nations of the world, is almost universally recognized and appreciated, at least by those who are being most radically affected by it. And it should be realized and freely admitted that, in a nation where popular opinion and sentiment to an almost unprecedented extent guide and limit governmental policy—for all the nominally autocratic authority of the emperor—the presence of such a force at work quietly among the people, is of the utmost value in the establishment and maintenance of good relations and the development to their full limit of all mutual interests. The missionary has won his way, found his work in China, which, while primarily religious in character, is greatly helpful in all worthy secular affairs. No other foreigner comes in such close and intimate touch with the native as he. And he is the unrecognized and uncommissioned representative of what is best in every phase and department of American life.

More Serious Consideration Deserved

In these days of intense commercialism, when trade appears, at least, to have relegated all other concerns and interests to the background, when not only men but governments are bending every energy to the enlargement of existing fields of commerce and the development of new lines and centers of trade, one most important result, one valuable by-product, as it may be called, of missionary enterprise in China deserves to receive more serious consideration than has hitherto been accorded to it. In it is to be found an agency, unequaled by any other, for the development of our commerce with that vast population. Every missionary is, whether willingly or unwillingly, an agent for the display and recommendation of

American fabrics and wares of every conceivable sort. Each missionary home, whether established in great Chinese cities or rural hamlets, serves as an object lesson, an exposition of the practical comfort, convenience, and value of the thousand and one items in the long catalog of articles which complete the equipment of an American home. Idle curiosity upon the part of the natives grows into personal interest which in turn develops the desire to possess. Did space permit, an overwhelming array of facts and figures could be set forth to prove the inestimable, tho unrecognized, value of the missionary as an agent for the development of American commerce in every part of the globe. The manufacturing and commercial interests in the United States, even tho indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American missionary effort in China for the sake of the large increase in trade which results from such effort.

When the government and people of the United States are ready, and determined, to return to a dignified and decent policy in the treatment of the Chinese who are within our borders or may seek to come here; when we realize that now is always the time to apologize for an insult or to right a wrong; when, in short, we resume our earlier attitude and practise of fair play and genuine, helpful friendliness toward the Chinese race and nation, we shall easily secure a renewal of their confidence in us and win back all and more than all that now, thanks to our own folly, appears to have been lost. And the American missionary enterprise in China will play a part in our relations with that great empire of even greater value in years to come than it has in the past. Let us not cast reflections on this great work.

THE CHIRIGUANOS OF BOLIVIA

BY REV. J. D. HERCUS, M.A. CORONEL SUAREZ, ARGENTINA
Missionary of the Regions Beyond Missionary Union

Under the title "Through Bolivia," a scientific traveler has lately contributed to the Buenos Ayres *Prensa* interesting information about a wonderful and little known country. The region which he describes has an area of some 250,000 square miles, bounded on the south by the Argentine frontier, and on the north by the Itenez, with the River Paraguay to the east and the River Mamore to the west. Of the beauty and wealth of these vast plains he has much to say. They abound in game of all sorts. In their forests may be found every variety of palm tree, while sugar-cane, cotton, sarsaparilla and grapes grow in the utmost profusion. The vines have even been known to yield seven crops in a year, and may be relied on for two. Our chief interest lies in the inhabitants. Various tribes were encountered — Chiriguanos, Matacos, Chorotis, Chaneses, Tobas, and Tapietis.

The Chiriguanos are the most important and are not strictly speaking aborigines of Bolivia, but successful invaders whose warlike prowess enabled them to win and hold the territory they now inhabit. Whether Paraguay or Brazil was their first home is not known; their language presents close affinities with those spoken over a large area of the latter country. A century ago their numbers were estimated as a fighting strength of 25,000 to 35,000. Tho said to have increased, this traveler judges them to be really fewer to-day. In appearance they

are fairly stout and well developed, with large heads and tough black hair, broad faces, small foreheads, somewhat prominent cheek bones, and oblique black eyes. Their nose is broad and blunt, the mouth large, both teeth and hair well preserved. They are thick-lipped and have scanty beards, which along with the other hair of the body they scrupulously pull out. Their color is described as that of old parchment well smoked.

Their clothing varies from nothing at all to a cloth, a little grass, or in the best provided short pig-skin breeches. On feast days a garment like a sack with arm-holes is worn. It is called the *tirn*. Rancid palm oil is freely used in their toilet and the face painted a brilliant red, while their legs are stained with amaranth flowers.

Their most characteristic adornment, however, is an insertion in lower lip somewhat resembling the bung of a barrel. It is called the *tembeta,* and will sometimes measure quite an inch in diameter. It is made of wood or tin with a small green stone or bit of blue earthenware let into the middle of it. The lip is pierced early in life and gradually enlarged by the insertion of small pegs. A senior member of the tribe performs the initial operation, after which the poor child-patient fasts strictly for five days. Bead ornaments are greatly in vogue among their women.

The Chiriguanos live in small villages of ten or twelve wooden or cane houses, with steep thatched roofs reaching almost to the ground. These are found best adapted to withstand the gales and tropical showers to which their country is subject. Fire they make by twirling one stick very rapidly in the hollow of another.

Tho little given to gluttony, they drink with avidity a kind of beer made from maize and algarroba, which they call *cangui.* Maize also supplies them with their principal food. After harvest prolonged drinking bouts are held, prepared for weeks beforehand; neighbors from other villages are invited, and for as many days or weeks as the liquor lasts the feast is kept up with strange dances and weird howling chants.

The Chiriguanos have no idols. Their religion consists in superior spirits called *Tumpa,* and in dreaded genii of wood, field, and stream, whom they call *Isa* (master owner). After nightfall, they prefer the shelter of their huts to the risk of encountering the *Anya* (ghosts). But their greatest fear is reserved for their own *Ipaye,* or witch-doctors, whom they almost worship. To the good witch-doctors they have recourse in case of sickness or calamity. After gravely smoking some maize leaf cigars, the old charlatan makes a pretense of sucking out of the invalid a small worm or stone, and with it, of course, the bewitchment that has caused the malady. To dispel public calamities, he will again smoke his ceremonial cigar, and then march off, followed by all the village in the direction taken by the smoke. At length he halts, digs a hole and buries in it an animal's skull filled with little bones and sealed with wax. Thus the trouble is removed.

But there are also evil *Ipayes.* These disperse the clouds and prevent the rain falling; summon tigers, locusts, and all sorts of plagues, and generally misconduct themselves till killed with arrows, when a bonfire finally rids the tribe of their obnoxious influence.

Thunder, lightning, and earthquake are not deemed ominous, but an eclipse is dreaded, and loud wailings and pipings rend the air to scare away the savage beast that is threatening the life of the sun.

Funeral ceremonies among the Chiriguanos are elaborate and protracted. From the moment when a

sick man nears his end his house is filled with shrieking and wailing friends, who even try by holding his breast and mouth to detain the fleeting spirit. Once life has ceased the cries redouble, and then the cold corpse is decked out in all its finery, and after some three days' wailing buried deep under the floor of the house, with a calabash of water and a little stock of fuel. A live parrot is sometimes added. The grave is filled, and upon it are placed the knife, ax, arrows, girdle and other little properties of the dead. These are after a time burnt, that they may accompany the departed spirit. For ten consecutive days mourning goes on, and even after that at midday, at sundown and between midnight and cock-crow for many a month after, plaintive cries may be heard issuing from the house of death.

For some time, as they believe, the departed spirit, now an *Anya* (ghost), wanders round the village. Then it makes its way to the north of the Pilcamayo River, site of the Chiriguanos Elysium, a stony, barren region which the living, if they must pass that way, cross with quickened pace and bated breath. For the dead it is the place of joy. They laugh, they dance, they play music, and there is *cangui* without stint to drink. After long enjoyment of these delights the shade dies again to reenter an existence as a fox. After the fox comes a rat, and on its death a tree trunk. But should that too perish, the soul has finished its course; annihiliation is complete.

It is but fair to add that the traveler was well impressed by the civilizing work accomplished by the Roman Catholic missionaries belonging to the Convent of San Francisco of Tarija. He visited five stations of the mission, which was founded some thirty years ago in the territory known as Las Misiones. The Chiriguanos, Matacos, and Chorotis have all been to some extent tamed by contact with these self-denying laborers. What a harvest awaits the better taught Protestant worker who will emulate their zeal and carry Christ to these poor children of the night in the shadows of innermost South America!

A NEW MISSION IN VENEZUELA

BY REV. JOHN CHRISTIANSEN, MARACAIBO, VENEZUELA
Missionary of the Scandinavian Alliance Mission

Many of the South American republics have until recently been almost entirely closed to missionary work. The people of South America in general can not be called heathens in the strict and full sense of the word, as Roman Catholic Christianity has been introduced all over the continent centuries ago. Already many heroic missionaries have been sent to South America with the Gospel, but these conditions do not change the fact that South America as a whole is a most neglected and needy mission field.

At present every republic is open to Gospel work. In one or two republics the government still hesitates to grant full privileges to mission work; but the Protestant faith is tolerated in all. Since we came to Maracaibo we have been pleasantly surprised to find no opposition from the officials of this city. The officers of the custom-house were exceptionally kind to us and put the duty on our outfit as low as possible. The chief of police came to our home in person to investigate matters, when the Romanists set the boys on the

street to throw stones into our house in order to drive us out. The chief assured us of absolute liberty in our work. He promised us all the protection his force could give, and for several weeks he stationed a special officer in the vicinity of our home.

This mission field is needy in spite of the Roman Catholic religion. Here are church buildings and priests without number. Priests fairly swarm in some places in their black gowns down to the feet. But it should not be forgotten that the Roman Catholic religion practised in South America is in such a degraded state that it is hard to decide whether to call it Christianized paganism or paganized Christianity. The Bible is withheld from the people, and they have no idea of what is found in the Word of God. The traditions of the Fathers are regarded as being superior to the Word of God, and the ignorant people are forced to keep in a religious attitude. They are compelled to worship statues of saints and the Virgin Mary, and to pay enormous sums for all ecclesiastical services. This is only accomplished by the use of priestly power, wielding the sword of fearful threatening with most awful punishment upon every soul that is disobedient. But all sin and immorality is readily forgiven, if only a sufficient amount of money is paid to the priest.

These priests, who are recognized as the special messengers of God, are too often nothing less than the devout servants of Satan. Most of them are in a most particular sense "wolves in sheep's clothing," and their sole aim is to obtain from the people the largest possible amount of money. They drink, smoke, and live lives of shame. But what better could be expected when they enter the priesthood under an oath or ordination in which they renounce all due obedience to all civil authorities except the Pope. They swear that they will do all that is in their power to destroy all civil governments as well as all Christian religions outside of the Roman Catholic Church.

In view of these facts we feel that this field is in great need of the Gospel. The city of Maracaibo is situated in the Republic of Venezuela on the western shore of Lake Maracaibo and has about 50,000 inhabitants made up of whites, negroes, Indians, and mixed. The mission is under the auspices of the Scandinavian Alliance Mission of North America. Rev. T. J. Bach, a recent graduate of Chicago Theological Seminary, went on a trip of investigation to Venezuela and Brazil, and on his return he laid the needs of this field before the Board of the Scandinavian Alliance Mission, which already has about 110 missionaries in other fields, but has never before had any work in South America.

A great part of the Gospel work here must be done through the printed page. The majority of the people have very little to do. There is practically no industry and consequently nothing for them to do. Therefore, the moral life is so degraded that words fail to describe it. People live more like cattle than men in many instances. Yet many have learned to read, and they are very eager to get reading matter. We were fortunate enough to bring a small printing-press with us, and have now set it up and named it the "Morning Star" press. There are only four mission stations in all Venezuela besides this, and they cover but a small circle about the capital. The whole western and southern part of the country is unoccupied. It is in this portion that we have opened our mission.

There are many peculiar obstacles to the progress of the Gospel in this field; but as a whole signs show that this is the opportunity for the Gospel to gain this territory for Christ.

SOME UNTABULATED RESULTS OF UTAH MISSIONS*

BY REV. SAMUEL E. WISHARD, D.D.

As the years have gone by the mission toilers in Utah have reported progress. The increase in the number of churches has been noted, the growth in our Christian educational work has been reported. There has been a passing on from mission school to academic and college work. These results have been put on record for the encouragement of our supporters, and to the honor of God who sent forth his servants to duty. But there are other results of the missions in Utah that have not been tabulated. They are not less important tho not so conspicuously before the public.

These achievements are silently working most important changes. The early influence of our Christian educational efforts have powerfully told upon the whole question of education in Utah. When our school work began in the State there was no public school system. There were schools of the most primitive character, conducted under the direction of the Mormon heirarchy. The main object of such educational work was to indoctrinate the pupils in the Mormon system, at the same time attempting a most rudimentary education. There was no grading or system in the instruction given.

The coming of the mission school brought a new infusion of ideas radically different on the whole subject of education. The Superintendent of Public Instruction has recognized the revolution of the whole conception of common school education that has taken place since the Christian denominations made their contribution to the life of the people in Utah.

The mission schools have never taught denominationalism. They have made use of the Word of God as a basis of moral instruction, the only foundation of Christian character and for the permanence of our national life.

Another result has followed our mission work, concerning which there has been no report to the public. It is seen in the passing away of that personal violence that was offered to the non-Mormon people before the missionaries came to Utah. Time was when personal violence was the argument used against those who opposed the dominant system or who attempted to break away from it. The confessions of Bill Hickman, one of the chief captains of the destroying angels, let the light of history in upon the murderous warfare waged against those who opposed or attempted to break away from Mormonism.

That day has passed. The opposition to all non-Mormons still exists. The President of the Church calls them "our enemies," but the bludgeon and bullet are not used as arguments. The coming of the locomotive, the daily paper and telegraph wire, have aided in the missionary work of practically ending violence as a means of "building up the Kingdom." The instrument of warfare now is the printing-press, aiming at the assassination of character, and preventing the Christian ministers from getting a hearing before the people. But this weapon is powerfully reacting against those who use it, as the people become better acquainted with the Christian life of the missionaries.

Another result of mission work that can not be tabulated is the growing independence of thought that is more and more characterizing the young and becoming contagious among the older people. They are beginning to claim the right to think and speak, to make their thinking known in action.

Further, certain unlawful practises which were once openly perpetrated, and with a flourish of bravado, have now gone into hiding. The attempted concealment, however fu-

* Condensed from *The Assembly Herald.*

tile, indicates at least a feeble conception of the iniquity of those deeds. The teaching of Mormon doctrine in the public schools was denied for a long time. It was a violation of law which the hierarchy attempted to conceal, until the Superintendent of Public Instruction investigated and discovered that more than 300 schools were engaged in furnishing the children with a doctrinal teaching in Mormonism.

There is the same careful effort to conceal the new polygamous marriages. Time was when they were publicly celebrated and gloried in. Now the parties to this business slip away to old Mexico, or Canada, or the high seas to conceal their unlawful deeds. They "love darkness rather than light because their deeds are evil."

These facts indicate that the pressure of truth is felt. Light is breaking in upon the gross darkness. Results are coming; tho not of kind usually tabulated, they indicate the progress and value of mission work in Utah.

Mormonism—What of the Night?

Mormonism is fundamental error. It is not a mere departure from Christian truth—it is antagonism to the truth. It is fundamentally wrong in its doctrines as to God, man, sin, righteousness, atonement, faith, works, justification, grace, judgment, heaven, and hell.

As a *Church* it unchurches all denominations, and claims exclusive and supreme authority in saving men. It teaches that the work of Jesus and His apostles was a complete failure, that the primitive Church proved utterly apostate, and left the world in hopeless ruin; that God restored His Church by Joseph Smith, reinstituted the Kingdom of God through him and gave to this restored Church all its former offices, gifts, authority, and powers.

In some respects there has been no distinguishable change in Mormonism. It has abated none of its claims, and those who have authority to speak for it, have retracted no stand or statement the Church has taken.

They do not now teach polygamy with the voice of a trumpet, but seize upon occasions to confirm "the faithful." They "practise their religion," live openly with their plural wives, and illegitimate children are born in this unlawful relation. Joseph F. Smith, seer, prophet, revelator, and president, is reported to have had the twelfth illegitimate child born to him a few months ago.

Tithing and numerous other church taxes are still demanded; but, yielding to public pressure from without and within, the authorities now promise to any tithe-payer sight of the books where his account is kept.

The priesthood still puts forth its claims to work miracles, altho the evidences are universally against them. In every village and town there are the demented, the blind, lame, deaf, paralytic; accidents, misfortunes, diseases, and death happen to them as to all other communities, and "there is not enough power in the priesthood to cure the toothache."

The vast, intricate, cumbersome machinery is still running, but it takes a good deal of the power of the Church to make it go. This system will be somewhat effective as long as the power lasts—the income from tithing; but the day when that ceases the machinery will stop, never to go again.

The environment of the people is against them. All the forces and influences at work in a Mormon town are centripetal. The social life centers in the Church, which encourages and supplies the dance and the theater, as its allies. Business success or failure is within the power of the Church, which can make or mar at its will.

Perhaps the greatest difficulty in the way of the Christian missionary

is found in the moral derelicts that drift in from Christian communities. Many of these have been members of Christian churches, East, or brought up in Christian homes; yet when they come to Utah they play the sycophant, if not the hypocrite. Devoid of moral courage, they bend to the prevailing winds, and as far as personal influence goes, are Mormons.

Christianity has gained immeasurably in the opening of the life and in the disclosures of the attitude of the men high in authority, through the investigation which Mr. Smoot's election to the Senate forced upon the country.

"No such massing of material on the Mormon question has occurred for a generation; no better impeachment of the Mormon system has been written for many long years than that written by the majority of the Smoot committee. Two of the flagrant, new polygamists have been forced out of the apostolate, and probably out of the State. J. M. Tanner has been forced out of the Sunday-school work for the same reason, and Elder Cluff out of the presidency of the Brigham Young Academy. Joseph F. Smith has been compelled to come out into the open with regard to his own polygamous life.

"The first Gentile battle for many years has been won in Salt Lake City. For the first time since statehood, we have a newspaper which is not afraid to speak out, and it is the strongest in the State."

The odium under which our missionaries labored for years, charged by the *News* and Church speakers with wilful, deliberate, malicious lying, has been lifted off. They did not tell all the truth, but they did tell all they were permitted to know.

Now the odium lies deservedly upon those who called them falsifiers, for the sworn testimony proves they spoke the truth, and their maligners are the liars.

Over against the difficulties which Christianity must overcome let us place:

1. The spirit and effort of the people for better education. Stimulated and spurred on by this desire, and realizing the danger their Church is encountering in our mission schools, the people have labored to perfect their public school system, and to extend the courses of study. Every better-educated generation thinks with wider range and greater independence.

2. Intolerance has yielded measurably to a tolerant spirit. We do not have to force our schools into communities, they are asking for them.

3. The faithful, persistent preaching of the Word. Day in, day out, the sowers go forth to sow. The seed is the Word. Much of it falls by the wayside; much among thorns; some of it on good soil, but parched because there is no rain, nor dew, nor living stream.

4. The quiet, persistent influence of mission schools, which have done much in the regeneration of Utah. They reach minds, they unshackle and liberalize, they lift up and roll back the edges of a narrow world, and put things into true perspective. Yet they fail many times to attain the ultimate end of their labor, the making free in Christ Jesus. The preaching of the Word comes in to intensify and complete the work.

5. The hushed cry, inarticulate but real, of souls for the bread of life. They hunger, and are fed upon husks. They ask for bread and are given a stone. Their religion is machinery, formalism, the magic power of immersion and laying on of hands, forms that begin at the cradle and end only at the grave, and they are all the while reaching out their hands if haply they may find God. The Gospel that answers that deep want of the soul is the Gospel of Jesus.

EDITORIALS

MISSION WORK A LEGACY

The only true way to think of the great work of missions is as a legacy in trust to us for administration. Not only fidelity but honesty demands that we should not let the work bequeathed to us by missionary martyrs suffer loss. When Abraham Lincoln dedicated, for a graveyard, the field of Gettysburg, where thousands of brave soldiers had laid down their lives, he said: "We can not dedicate, we can not consecrate, we can not hallow this ground. The brave men who struggled here have consecrated it far beyond our power to add or detract. It is for us, the living, rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion, and we here highly resolve that these dead shall not have died in vain."

These noble words we may well apply to our relation to a dying world. Not only is this the cause for which Jesus died, but it is the cause for which tens of thousands of His noblest followers have given life as well as labor. To allow the work to decline is to make their cross-bearing as well as His, measurably vain. We may not be in the "apostolic succession" of which some boast, but, as Rev. J. H. Jowett says, there is a nobler "succession of sacrifice."

MISSIONARY GIVING

For some years the contributions of the various churches to foreign missions have, in general, made no advance, and in a few cases have even decreased. Some have feared that the missionary spirit was beginning to decline under the blighting influence of modern views; but there are symptoms now of some onward movement. During the past year all the principal missionary societies report increase of income—the Wesleyan Missionary Society of Britain, of £1,500; the Baptist Missionary Society, of £5,000; the London Missionary Society, of £17,000; and the Church Missionary Society, of £46,000, bringing up its total income to £382,000. Dr. Behrends used to say that deficits show that the work of the Gospel in heathen lands will not stand still, and that the inward meaning of deficits is ordinarily this: that the success of missions abroad is greater than the growth of the missionary spirit at home. Dr. Cyrus Dickson, the lamented mission secretary, compared the embarrassed mission boards to a boy that outgrows his clothes, and said that the last thing to find fault with is that the work so rapidly and constantly advances that it is constantly making larger demands.

THE STORY OF A BELL

Apropos of giving to the Lord's cause, we find the following beautiful incident: In the church tower of the little town of Grosslaswitz, in north Germany, hangs a bell, and on it is engraved its history, surmounted by a bas-relief representing a six-eared grain of corn, and the date, October 15, 1729. This is the story of the bell:

"At the beginning of the eighteenth century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted; but the village was poor, and where was the money to come from? All offered to give what they could, but their united offerings did not amount to nearly enough for the purpose. One Sunday when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of corn, the seed of which must have been dropped there by a passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be

made the means of furnishing the second bell. When the corn was ripe he plucked the six ears on it and sowed them in his own garden. The next year he gathered the little crop thus produced, and sowed it again, and the next year again, till at last he had not enough room in his garden for the crop, and so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large when it was put together and sold they found that they had enough money to buy a beautiful bell, with its story and its birthday engraved upon it, and a cast of the cornstalk to which it owed its existence."

The late Dr. William M. Paxton used to say that the most pathetic gift for missions, and relatively the largest ever given in his New York church, was a five-dollar gold piece brought him by a poor widow who, to enable herself to give it, *raised chickens* on the roof of the tenement, the attic of which was her abode. She had absolutely no other way of raising money, and it took a whole summer of constant care to gather this sum. The Lord saw that this poor widow cast in more than all the rich givers in that old historic first church.

A MOVE TOWARD PEACE

The American Bar Association embraces many brilliant men. Its meetings are correspondingly dignified, and its utterances weighty. At its last meeting, the association unanimously passed a resolution endorsing the action of the recent Interparliamentary Union, and joined in requesting the United States government to instruct its delegates to the Second Hague Conference to urge the adoption of the recommendations, that the Hague Conference be made permanent, and that efforts be made to codify a system of international law; that the limitation of armaments be seriously considered, and that all nations, before resorting to war, should submit their differences to mediation.

SLOW-FOOTED JUSTICE

Another matter of first importance to our country came up for discussion, which had to do with *legal delay* in criminal proceedings, an evil which is assuming gigantic proportions and contributes to the increase of crime. Twenty-five per cent. of all convictions are reversed and, by appeal from one court to another, penalty is so far removed from the crime that its moral effect upon the community is lessened if not lost. The impression gets ground that any criminal who has money enough will be able to escape punishment, so that all certainty of punishment is gone. Dean Roscoe Pound, of the law school of Nebraska University, declared that there is abroad a *"sporting theory of justice,"* and the parties to a criminal case could now "fight out their own game," with the judge as an umpire. This leads inevitably to the bullying of witnesses and the defeat of the ends of justice. The Association has appointed a committee to report on the defects of the present law and how they may be remedied.

"ETHIOPIANISM" IN SOUTH AFRICA

This is a grave question in South Africa, and the American colored preacher is a formidable factor in the problem, and is charged with responsibility for disturbances incident to this agitation. In Natal, for example, there has been a ferment, resulting in the slaughter of 3,500 natives, revolting against the imposition of taxes.

When the Ethiopian movement started it had no apparent political significance; it seemed purely educational and ethical. At Lovedale, just at the close of 1905, 160 chiefs and their followers met to discuss this question. There was a manifest spirit of union, and, tho from various quarters, these aborigines seemed to have forgotten past rivalries and jealousies. The marvelous spectacle was seen of tribal heads debating and voting on an equal footing with their subjects; and those negroes, who in

the past never entered into an alliance excepting for war whenever the whites killed them and robbed them of territory, now leagued themselves together in a proposal to found a grand central institution of higher instruction.

From the English point of view at least, the epithet of "harmless Ethiopians" must be withdrawn. And American colored preachers are blamed for their mission to South Africa, advising the natives to use their efforts to secure black supremacy in that part of the world. Bishop Smith, of the A. M. E. Church, resident bishop in South Africa, writes that the American negro has proven a disturbing factor, not because he has incited to sedition, rebellion, or disloyalty, but because he has impressed the natives with the idea of an independent native Church. The alarmists, he says, hold that independence in Church will lead to independence in State, and so to native domination in political affairs. Hence the effort to put down the independent Church. Natal ordains that native ministers shall be subject to resident white missionaries, and other colonial governments are expected to follow, making a black man's Church impossible under native control.

Thus, as Bishop Smith holds, the American negro is blamed for opening his Ethiopian brother's eyes to the possibilities of self-development, along the lines of legitimate personal growth and independence, awakening his truer manhood, and breaking the bonds of servility and apathy.

The manhood of a hitherto enslaved race is bursting its bonds and bondage, and political despots would forbid the loosing and letting go of the awakened people. The negro is forcing the various governments and religious bodies to provide for his educational, social, and religious uplift; and movements are on foot to found colleges for native youth in Africa itself, with medical courses, etc.

Probably the movement, however stigmatized by derisive names, is on the whole, a true uprising, and, instead of being repressed and suppressed, needs to be wisely guided. It is not to be wondered at or regretted if a people numbering over 200,000,000—about one-seventh of the globe's population—should in this twentieth century begin to wake up. This long enslaved race, looking across the sea, beholds ten million blacks, who, despite a century of slavery, are better fed, housed, clothed, informed, and civilized than any other equal number of Ethiopia's descendants on the earth. Nay, more; they see some of them, like Fred Douglass, Booker T. Washington, and Bishop Smith, known as leaders among men; and such colleges as Fisk University, Biddle, Carlisle, Tuskegee, etc., proving that from no industrial, intellectual, scientific, or religious prospects are the negroes shut out. And they naturally aspire to be something and do something themselves worthy the powers and position of a man. The exhibitors of the Bronx Museum may think best to entertain visitors by caging a man with monkeys, but manhood is waking up the world over, and bursting the cerements of the political and social sepulcher. There are excesses, no doubt, but these are in part due to the very ignorance and superstition which has held this long suffering race in bondage, and the excesses themselves are a condemnation of the injustice long done to the negro in keeping down his true manhood

A SIGNIFICANT CONFESSION OF FAITH

Sir Oliver Lodge, Principal of the University of Birmingham, England, is one of the highest authorities in science, a master in physics, who sees as far as any man into the wonderful mechanism that links together all material things, from atoms to stars. Yet he boldly opposes all mechanical and materialistic views of life and the universe. He is equally outspoken as a Christian. He has recently formulated his creed: "I believe in one infinite and eternal Being, a guiding and lov-

ing Father, in whom all things consist. I believe that the divine nature is especially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1,900 years ago, and has since been worshiped by the Christian Church as the immortal Son of God, the Savior of the world. I believe that man is privileged to understand and assist the divine purpose on this earth, that prayer is a means of communication between man and God, and that the Holy Spirit is ever ready to help us along the way toward goodness and truth, so that by unselfish service we may gradually enter into the life eternal, the communion of saints, and the peace of God."

That creed contains the essential points of the Christian faith, and as the confession of a leading scientific authority is most significant. Dr. Lodge is a powerful opponent of the materialistic teachings of Haeckel, now being translated and circulated in cheap form among workingmen. He says of Haeckel that "the progress of thought has left him, as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in an opposite direction." This fact that "the tide of opinion has now begun to flow in an opposite direction" from that of the materialism of the last generation is what Dr. Orr, as we have previously noticed, regards one of the hopeful signs of our times.

EARLY HOME INFLUENCES

These are a far more potent factor in human development than we are apt to imagine. The solemn injunction, "Bring them up in the nurture and admonition of the Lord," has far wider bearings than any of us imagine. Back of all other preparations for a regenerated society lies, on the human side, a regenerated *family*. This is more important than all the church organizations, prayer-meetings, mission boards, Sunday-schools, and philanthropic societies in the world. Give us truly consecrated parents and home life, and a wise and holy training in the family, and the Church and State will in one generation be lifted to a more heavenly plane.

Dr. A. E. Winship, in the *Journal of Education* (Boston), of which he is editor, spreads before the public a contrast, more than once already exhibited in print, but which can not too often be repeated. The records of two notable families and their descendants are contrasted to show what contrary results followed the rearing of children under favorable and unfavorable conditions—in one case in a Christian home, with educational advantages; in the other, in an atmosphere of vice, wickedness, and neglect. Dr. Winship says: "The father of Jonathan Edwards was a minister, and his mother was the daughter of a clergyman. Among the more than three hundred college graduates of the Edwards family there were fourteen presidents of colleges, more than one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, more than a hundred clergymen, missionaries, and theological professors, and about sixty authors, who have produced 135 books and edited journals and periodicals." There is scarcely any great American industry that has not had one of his family among its chief promoters. Such is the product of one American Christian family, reared under the most favorable conditions. The contrast is presented in the "Jukes family," which could not be made to study, and "would not work." Their entire record is one of pauperism and crime, insanity, and imbecility. Among the descendants 310 were professional paupers, 400 were physically wrecked by their own wickedness, 60 were habitual thieves, 130 were convicted criminals, only 20 out of 1,200 descendants learned a trade (and 10 of these learned it in a state prison), and, worse than all, this notorious family produced seven murderers.

GENERAL MISSIONARY INTELLIGENCE

AMERICA—NORTH AND SOUTH

Forty Years of the Y. M. C. A.

According to the Year Book recently published, the Young Men's Christian Association in the United States has grown in the last 40 years from a membership of 32,000 to one of nearly 406,000. During the same period the yearly receipts have risen from $164,000 to $5,319,153. The value of the property held has within the last year increased by $4,887,000, making a total of $36,891,361. More is in sight, for at present the sum of $4,790,000 is pledged for buildings now being erected in 150 cities.

The membership of the association is very widely distributed, and in addition to thousands in the ordinary walks of life, there are over 80,000 railroad men, 53,000 students, 14,000 colored men, to say nothing of miners, sailors, soldiers, Indians, etc. No less than 2,050 secretaries are employed, 61 of whom are located in foreign mission fields.

Christian Endeavor in Many Tongues

The recent World's Christian Endeavor Convention, held in the historic city of Geneva in Switzerland, was remarkable in many ways. The program itself is worthy of mention. The cover was printed in French, German, and English; while the inside bristled with many languages. Swedish, Norwegian, Spanish, Hungarian, Lettish, Marathi, and Esperanto all appeared in it. The delegates thus found hymns and prayers in their mother tongues. Every country in Europe was represented, as were also India, Australia, Egypt, Japan South Africa, Samoa. At one meeting 30 nations were represented, and spoke in 25 languages, the flags of the various countries being stacked upon the platform.

Sunday-schools in America

According to the official report, the Sunday-schools in the United States number more than all those in the entire world besides. The totals of Protestant Sunday-schools, teachers, and scholars in Europe, Asia, Africa, North and South America, and the islands of the seas are: Schools, 260,905; teachers, 2,414,757; scholars, 23,442,993. The United States leads with 139,817 Sunday-schools, with 1,419,897 teachers, and with 11,493,591 enrolled scholars. England and Wales come next with a total membership of little more than half this number, while Greece, the lowest in the list, has only 4 Sunday-schools, 7 teachers, and 180 scholars.

Jerry McAuley Mission Boat

A soul-saving tug was launched in New York on Labor Day and a bottle of pure, cold water was broken over its prow, by Mrs. Bradford Lee Gilbert, when she named it the *Jerry McAuley*, in honor of the founder of the Water Street Mission. The tug has been built through the munificence of Mr. Gilbert, and will cruise among the sailor folk and water-front people of New York. It resembles any other tug, save for a big white cross at the bow and a pulpit. It will be manned with preachers and city missionaries, as well as able seamen. Rev. Peter Allen will be the sky pilot, but Mr. Salzer and Mr. and Mrs. Gilbert will take turns at preaching.

German Evangelical Synod of North America

Fliegende Missions Blätter, the quarterly of the missionary board of this synod, shows continued prosperity of the work for the past year. The only field occupied is India, where there are 4 stations and 41 outstations, manned by 10 male and 2 female missionaries, assisted by 55 lay workers. In the 34 schools, 1,415 scholars received instruction by 76 teachers, while 374 children enjoyed the blessings of the orphanages and 833 children attended the Sunday-schools. Of the 3,088 church-members, 1,458 were communicants, and there was a decrease of 266. Only 45 heathen were baptized in 1905, tho all the missionaries reported an increasing willing-

ness of the heathen to hear the story of Jesus. The income of the society was $24,636 in 1905, while the expenses connected with the asylum for lepers at Chandkuri, which is under the care of laborers of this society, were paid by the Mission to Lepers in India and the East (Scotland).

The Presbyterian Assembly on Mormonism

One of the closing days of the Assembly was enlivened by a ringing resolution on Mormonism presented by that anti-Mormon veteran, Dr. S. E. Wishard. It was adopted with applause and goes to the President and Congress, as follows:

WHEREAS, The Mormon hierarchy claims the right and authority to make constitutions, presidents, and kings, also asserts that there is no lawful or authorized government but the government of the Mormon priesthood; and

WHEREAS, Its teachers, claiming inspiration, declare that the government of the United States and all other governments must be uprooted; and

WHEREAS, Reed Smoot, claiming to be an apostle of Jesus Christ, with all authority, is living in harmony with this teaching, and in harmony with the prophet, seer and revelator, Joseph F. Smith, and other apostles, who have sworn that they were violating the law of God and of the State of Utah; and,

WHEREAS, These violators of law are a treasonable organization; therefore

Resolved, That as citizens of this government we earnestly petition the Senate of the United States to declare his seat vacant, and thus help to remove this treasonable menace to our free institutions.

Resolved, That we urge all of our ministers to inform themselves of the treasonable teachings of the Mormon hierarchy in reference to civil governments and citizens' rights.

Resolved, That a copy of this action of the General Assembly of the Presbyterian Church in the United States of America, in session at Des Moines, Iowa, be transmitted to the Senate and to the President of the United States.

In this conection it is interesting to note that a telegram from Salt Lake City (October 1) says that the President of the Mormon Church, Joseph F. Smith, was arrested and bound over to the District Court on the charge of living unlawfully with five wives. The complaint was sworn to by a Mormon deputy sheriff, the warrant was served by order of a Mormon sheriff, and the committing magistrate is also a Mormon.

Practical Anti-Mormon Work

In proportion to their number, more Danes have been beguiled and captured by the wily Latter-day elders than any other people; and hence it is with peculiar pleasure we read that a Danish clergyman, who has lived for many years in Utah, has been sent to Denmark by the Interdenominational Council of Home Mission women to make known to the clergy and people of that country the exact state of things in Utah. He writes back that the people are astonished to learn what Mormonism really is. The council has sent a petition to the King of Sweden, which has reached his ear, asking that Mormon missionaries be forbidden to carry on their work in Sweden.

Women's Missionary Gifts

The women of our churches have become a potent financial factor in missionary work. To the Methodist Episcopal Board they contribute annually $675,000; to the American Board, $441,000; to the Protestant Episcopal, $350,000; to the Baptist $317,000; to the Baptist (South), $230,000; to the Methodist Episcopal (South), $213,000, and to the Presbyterian Church, $400,000. If we add what the women of Great Britain gather, the total represents between one-fifth and one-fourth of the entire $19,000,000 contributed by all the churches of Christendom.

A Clarion Call for Recruits

The following plea is issued by women in cooperation with the American Board, but the need set forth is as great in all the societies. The harvest is great, but the laborers are few:

The Woman's Board greatly needs workers to take the following important posts. All but one or two are to fill vacancies,

some of them long standing, where the missionaries now on the field are doing the work of two or three women, to the peril of their own health, sometimes even of life. Western Turkey: Cesarea, kindergartner; Marsovan, science teacher. Eastern Turkey: Van, principal girls' boarding school. Marathi Mission, India: Ahmednagar, principal girls' boarding school; superintendent of Bible women's work. South China: Canton, principal girls' boarding school. Foochow, China: Ponasang, teacher in girls' boarding school. Micronesia, two teachers in girls' schools.

The succeeding list tells the places where the work loudly calls for additional helpers. Ten Christian women and the funds to send them would set forward the coming of the Kingdom more than words can tell. Who will go? Who will send? Madura Mission, India: superintendent of Bible women; medical worker; educational worker. North China: Kalgan, teacher in girls' school; Pao-ting-fu, superintendent of Bible women and of work in villages; Tien 'Tsin, superintendent of Bible women and of work in villages. South China: Canton, associate teacher. Foochow, China: Pagoda Anchorage, superintendent of Bible women. Japan: Niigata, superintendent of Bible women; Miyazaki, teacher in girls' school; worker in villages.

Presbyterian Foreign Missions

The Presbyterian Board has issued its eleventh bulletin, and it is full of interesting facts, among which are the following:

In 1836 the Presbyterian Church had six missionaries on the foreign field, and five communicants. In 1906 it has 889 missionaries and 63,000 communicants. In 1871 it had one hospital with 3,100 patients treated; now there are 114 hospitals and dispensaries, with 445,683 patients treated. These hospitals in the past 35 years have treated no less than 5,048,246 persons. The printing-presses has turned out in the same time nearly 2,500,000,000 pages of Christian literature printed in heathen tongues. Last year the native churches contributed $243,700, and there were added to these churches on profession of faith 9,839 converts. The bulletin also states that 8 missionaries have served more than 50 years on the foreign field; 42 have served more than 40 years, and 49 more than 30 years.

Presbyterian Home Missions

While thus pushing vigorously the foreign work, the home field—the work at home—is by no means neglected, especially that among our foreign born. Among this class alone no less than 514 churches and mission stations are maintained, reaching also no less than 16 nationalities, including Armenians, Bohemians, Chinese, Dutch, French, Germans, Hungarians, Italians, Japanese, Jews, Koreans, Russians, Slavs, Syrians, and Welsh. The communicants gathered from among all these number some 8,000.

Episcopal Work for Seamen

Officers of the Seamen's Church Institute are confident that the funds needed for a new building will be secured in time to break ground in the spring of next year, as had been planned. Tho the project for a great seamen's headquarters was launched but, relatively, a few months ago, more than $250,000 of the $550,000 needed is in sight, and what is most remarkable, and is taken by those interested to indicate that there is a wide support of the project, during the summer months more than $6,000 has been received in small subscriptions. When the movement was first projected, last winter, and the subscription book opened, an unnamed donor gave, to start the effort, $25,000. It now develops that it was Mr. J. Pierpont Morgan. Messrs. Frederick W. Vanderbilt and Andrew Carnegie gave each $10,000. Mr. Morgan's gift was one of an unexpected six, of $25,000 each. Another has been given from an unnamed giver. The institute has a plot in a down-town neighborhood, handy to the shipping districts.

Good News from Metlakahtla

At a service held at Fishery Bay on April 22, by Bishop DuVernet, all the villages on the Naas River, as well as many on the Skeena and also Metlakahtla, were represented, and 88 candidates were brought to the bishop for confirmation, 45 of

whom were converts from heathenism during the past eighteen months.

Archdeacon Collison writes:

We are just now entering upon a new era. Japanese and others are coming into the country in large numbers, and with the opening of the Grand Trunk Pacific Railway (which will cross the diocese from the Rocky Mountains to the Pacific Coast), the terminus of which will be within five miles of Metlakahtla, the number of Asiatics will be vastly increased. As these newcomers are principally heathen we must be prepared to fight anew the Lord's battles.

And Bishop DuVernet says:

It will be a severe testing time for our Indian Christians. We shall need the prayers of God's people.

The Bible Society Opening the Way in South America

The American Bible Society has been quietly and unobtrusively weaving a bond of interest between South American republics and the United States for more than forty years. Last year its 44 South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres. The visit of Mr. Elihu Root to our sister South American republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a widespread interest in this country in our neighbors.

EUROPE

Home Missions in England

A writer in a recent magazine, referring to the use of cigarettes among the English people, says: "When the Boer war broke out, in the Manchester district alone 11,000 volunteered to fight for their country. Eight thousand were at once rejected as physically unfit, and only 1,200 finally passed the doctors. The chief cause of unfitness was proved to be smoking as boys and young men. A breeder of cattle who only got 1,200 physically developed animals out of 11,000 reared to full age would call a halt, and begin to think; and this is what the British nation must do, or go to pieces."

Wanted: Missionary Alphabets

The *Mission Field* is anxious to publish a series of missionary alphabets relating to all the principal countries in which the Society for the Propagation of the Gospel is at work. A bound copy of the annual volume of *The East and The West* will be sent to any one whose alphabet should prove of use. In some cases a missionary working party might be invited to combine in making suggestions for such an alphabet. The first four letters might, perhaps, relate to Ahmadnagar, Bombay, Calcutta, and Delhi. Alphabets are also wanted relating to China, South Africa, New Guinea, and Burma. A specimen alphabet on Japan is given, with these as specimen verses:

A is for Ainu
So hairy and bold,
Who live up in Yezo
Far north, in the cold.

B is for Bushido,
Brave Japs, you know,
Spirit of chivalry
Gained long ago.

The Paris Missionary Society

The Société des Missions Evangéliques de Paris is an undenominational society, in which members of the Reformed, Lutheran, Free, Methodist, and Baptist churches of France unite for the spread of the Gospel in non-Christian lands. Founded by some of the pioneers of the evangelical revival in the French Protestant churches seventy-five years ago, its first mission was established in Basutoland, where it has carried on a most successful work. Since then work has been opened among the Barotse on the Zambesi, in Tahiti, French Kongo, Senegal, and Madagascar.

For several years past the society has closed its accounts each year under great tension; but a supreme effort made at the end of the financial year has again and again enabled it to

avert an actual deficit. This result has been due to the self-denying efforts on the part of those of limited means, supplemented by generous contributions from a small number of wealthy French and Swiss Protestants deeply interested in the work. This year, however, the position has been complicated by the recent separation of Church and State in France. The Reformed and Lutheran churches, to which the great majority of French Protestants belong, have lost the greater part of the subsidies hitherto received from the state, and have had to raise sustentation funds. The last year closed with a debt of $30,000.

Annual Report of Moravian Missions

Founded in 1723, this great society, Die Evangelische Brüder-Unität, is carrying on work among heathen in 15 missionary districts in Labrador, Alaska, California, West Indies, Nicaragua, British and Dutch Guiana, South Africa, German East Africa, India (West Himalayas), and Australia. Of the 139 stations and 106 outstations, 30 were founded during the first century of the society's work, while 41 were opened during the last 15 years. From Alaska, where the work was commenced 20 years ago, the missionaries report great encouragement among the 2,000 Eskimos in the Kuskokwim district, but call especial attention to the 3,000 heathen Eskimos north of the Kuskokwim and along the coast, who have never heard the sound of the Gospel. In South Africa the missionaries complain about the increasing pernicious influence of Ethiopianism, whose watchword, "The Church of the blacks for the blacks," finds ready reception even among church-members of long standing. The rebellion in East Africa has greatly hindered the work. Yet 190 heathen were baptized in 1905, an increase over preceding years. In Nyasa 53 were baptized, and in Unyamwesi a goodly number of inquirers is awaiting baptism. In the West Himalayas native Christians have had to suffer much persecution in 1905, and the work in the high mountains, especially in the station Leh (11,500 feet above sea) is beset by the greatest hardships for the faithful missionaries. Altogether 523 adult heathen and 92 children were baptized by missionaries of the Moravians in 1905. The missionary force was composed of 470 missionary laborers of all kinds (259 male, 211 female) in 1905, of whom 76 were native Christians. To this number, however, 1,838 native helpers should be added. Of the European (British, American) laborers 162 were ordained, and 2 physicians. The number of church-members was 94,920, while 26,142 children were instructed in 245 day schools by 769 teachers. In the 150 Sunday-schools 20,219 children were in attendance, and in the eight institutes for the preparation of native helpers 101 scholars were trained by a staff of 20 teachers. The total income of the Moravian missions from all sources and all countries was $461,609, and the deficit of 1904 has almost been wiped out.

ASIA

A Great Work in Persia

The religious views held by the Mohammedans of Persia are as different from those held by the Turk as Protestantism is different from Roman Catholicism. Missionary work among the Persians has opened up very much more than in Turkey. It would make rapid progress if there were religious liberty. Every convert from Islam may be put to death, is the Mohammedan law; yet it is rarely enforced in Persia. There have been a number of converts who, in the face of the death penalty, have witnessed for Christ. Great numbers are more or less familiar with the Scriptures. If the people were free to accept any other faith than Mohammedanism, the missionaries feel that there would be a great awakening in Persia. The work of Presbyterian missions for many years was confined to the non-Moslem races, but that day is past. The Presbyterian Church

(U. S. A.) has now entered the Mohammedan world with the Bible and a Christian civilization, and has central stations at Teheran, the capital (which is pronounced Tay-e-ron), 300,000 population; Hamadan, 60,000; Kazvin, 440,000; Resht, 60,000; in East Persia and at Tabriz, 200,000; Urumia, 40,000 and the mountain station in West Persia. This seems quite a strong force, and yet it is as tho there were in the States of Indiana, Ohio, Pennsylvania, New York, New Jersey, Delaware, and one or two Southern States thrown in, less than 100 preachers of the Word, 50 schoolteachers, and two dozen physicians with degrees.

REV. J. G. WISHARD, M.D., TEHERAN.

Mr. Bryan's Opinion of Missions in India

William J. Bryan, in the *Philadelphia Bulletin,* is reported as saying:

"Christianity has made greater inroads upon Hinduism than any of the reformations that have been attempted from within. At Allahabad we found two Christian colleges, the Allahabad Christian College for men and a school for girls. Dr. A. H. Ewing is at the head of the former and Miss Forman, the daughter of an early missionary, at the head of the latter. Both of these schools have been built with American money. They are excellently located, are doing a splendid work, and are affiliated with the Presbyterian Church. Fifty dollars will pay for the food, room, clothes, and tuition of one boy, while $30 will provide for one girl, and interested Americans have already established several scholarships, but money is badly needed to enlarge the facilities of both these schools.

"We spent the Sabbath at Allahabad and visited both these schools, and our appreciation of their work was enhanced by our observations at Benares. It seemed like an oasis in the desert. Surely those who have helped to create this green spot—may it ever widen—will find intense satisfaction in the good that these schools are doing and will do."

A Tragedy in South India

God made her beautiful and meant her to be good. Her tribe marred the fairness of her soul and trafficked in the beauty of her body.

She was a pupil in one of my far-away schools; one of the most winsome, one of the brightest. Her attendance was most regular. Her lessons were always well learned. In other houses all sorts of things happened to keep girls away from school, but Tangai, our "Little Sister," could always come. She must learn to read, and to read cleverly. She must master arithmetic. She must recite long stanzas of Tamil verse, beautiful poems in praise of virtue. *The more she knew the higher the price to be paid for her.*

Last month she came to school less often. She might come to the Scripture lessons if she liked, but they made her spend most of her time learning songs of the sweetest from the lips of a cunning-tongued song-maker, sung to quaint, plaintive, beautiful tunes; songs that are not soon forgotten, and tunes that stay in the memory. The most wicked words and thoughts of the foulest sensuality fill those songs. The longings of unbridled passion, the transports of unhindered lust are told in them; told so that the soul of hearer and singer are crowded with evil imaginings. Just when that girl's life is opening into womanhood her mind is being soiled and debased, and made ready for iniquity.

Other girls around her will become wives. No such honorable estate will be hers. The people of her own household are deliberately making her wise in vileness unspeakable, so that she may please and amuse and satisfy the depravity of some rich libertine. All the lithe grace of her person, all her quick wit, every charm is being made fit for sale. She will be sold for lands, or houses, or rupees. When she has lost her charm she will be cast out, and poverty will

come with the weary days of old age, unless in her turn she can get and train and sell girls for the life that has been hers.

This picture is true, absolutely true, not only of one little girl but of thousands; true not only of to-day but of many centuries. When you pray that India may be made Christian, may your prayer be more urgent, for the thought that when India is Christian this ancient, deliberate, and notorious traffic will cease. REV. A. C. CLAYTON.

Forty Endeavor Evangelists in India

More than 40 Endeavorers of the Banjanai Union, India, equipped with a tent, conveyance, and stereopticon, made a three-day evangelistic tour, visiting 74 villages and reaching more than 6,000 people.

The Society of the Capron Hall Girls' School, Madura, India, has a letter committee, to keep in touch with girls who have left the school by writing letters to them. The Bible-reading committee see whether the younger members read their Bibles regularly. The society supports a Bible-woman. A few years ago few women would listen to her; they drove her away from their doors, but now they receive her cordially.

"The past year," writes J. J. Banninga, of the American Madura Mission, "has been the most successful in the history of the Christian Endeavor societies in the district. All the missionaries speak favorably of the work done by the Christian Endeavor societies. Many of the Hindu children suffer bitter persecution. Last month 20 children of the Aruppukottai boarding-school asked to be allowed to join the society as active members." —*Christian Endeavor World.*

An Incident in the Khasi Revival

What would you think of a big market or bazaar, deserted at the busiest hour of the day, all buying and selling at a standstill, while the people flocked to hear the preaching of the Gospel at an open air service near by? And the power that brought them there kept them listening, spellbound, as they learned the way of salvation from the lips of a simple village teacher, until from many hearts in the crowd the cry went up: "What must we do to be saved?" Women were there who were liquor-sellers; they returned to their stalls in the market only to pour out their liquor on the ground and then hastened away to their home in order to destroy all trace of its manufacture there, altho this was their only means of livelihood. After cleansing their houses they came at night to the meeting in the little schoolhouse and offered themselves and their families to the Lord. This happened only the other day in one of our villages, far away in an almost uncivilized district where there are scores of villages in which the people have been living in darkness, physically, morally, and spiritually; for they live in the midst of the jungle, scarcely seeing the light of the sun; they are steeped in drunkenness and immorality, and know nothing of the Light of the Sun of Righteousness.—*Indian Witness.*

A Notable Evangelistic Tour

A brief account of the work at the Ramapatam Theological Seminary gives the practical side of the studies. Rev. J. Heinrichs writes:

One of the outstanding features of 1905 was the evangelistic tour of the seminary faculty and students at the beginning of the year. Our plan was to transfer the seminary, for the time being, into the field where the people live, to preach the Gospel to both Christians and non-Christians in the villages, and thus practically to illustrate to the students the work and methods of evangelism. Our total force of 70 was divided into 6 preaching bands, each being in charge of a missionary or a seminary teacher. All rose with the dawn, and assembled at the largest tent, where a short Bible lesson was given and God's blessing sought for the work before us. The plan for the day was made, including the villages to be visited and the companies to visit them, and then setting out, we went to the appointed places *per pedes apostolorum.* Our message was addressed to the Hindus first, usually in the central part of the village

or in front of a temple. Then the Christians in their respective quarters were visited to be further instructed and strengthened in their faith. At several of the 5 camping places we found applicants for baptism and 41 persons were baptized during this tour. It lasted only 12 days, but 28 villages were visited during this short time with the message of salvation.

A Mandarin on Missions

A remarkable article in the *Tribune* of August 25 deserves the careful study of all lovers of missions. An English resident in China contributes an account of a book written by Yuan Shih Kai—the most powerful official in China—dealing with the attitude of the Chinese toward Christianity. This astute diplomat, who is himself a Confucian, has caused his book to be circulated in the government educational establishments throughout the Chih-li province. He gives a sketch of Christianity in China, and then pleads that the Chinese shall treat missionaries "with all the courtesy and decorum of civilized etiquette," since as "they come to persuade men to the practise of virtue they are entitled to greater respect." The remissness of China is this matter in the past is frankly acknowledged. This is a very striking plea, coming from the viceroy of the capital province, and its effect must be considerable. Things have moved very fast since the Boxer movement days, to make possible a plea of this kind.—*The Christian.*

Chinese Gift to a Hospital

The Governor of the Province of Hunan has given $1,400 toward the hospital of the China Inland Mission in the city of Changsha. When the mission attempted to establish work in the city, less than twenty years ago, the missionary was requested by the officials to leave the city, and was escorted by them out of town. Changsha is now the center of a promising evangelistic work, not only by the China Inland Mission, but by the Presbyterians and the Episcopal Church. It is here, too, that the Yale University educational mission has been established. It is a large city of more than 500,000 people, and is of strategic importance as the capital of the province. It offers abundant opportunity for the work of all the missions now centering there.

Other Gifts from Chinese Gentry

Through the friendship of the Chinese for Miss Howe and their admiration for Doctor Ida Kahn, whom Miss Howe adopted as a Chinese baby and brought up and educated in America, the gentry of Nanchang have bought 5 acres of valuable land within the city walls and presented it to the Methodist Woman's Foreign Missionary Society for a hospital; and they have raised some $5,000, Mexican, for the erection of the hospital building. The gentry have also been very friendly toward the girls' school, where Miss Kate L. Ogden is principal, assisted by Miss Alta Newby and Miss Jennie Hughes.

Tract Circulation in China

The publications of the Central China Religious Tract Society have been issued for thirty years. The annual circulation is now over 2,500,000. The aggregate issue has been over 26,000,000. Says a writer in the *American Messenger:*

> The reports of the Society issued during these thirty years literally teem with instances of resulting blessing, and we may be well assured that multitudes have received blessing from the literature of whom we shall never know, until the day when the secrets of all hearts shall be revealed.

Ten years ago in Hwang-pi, a colporteur gathered a few believers about him, who worshiped with him in his house. Faithful preaching and book distribution led to a number of men coming in from different parts of the country. As these could be formed into groups, a man of reliable Christian character was placed in charge of each group, and liberally supplied with literature and with Scriptures. Each of these men then traveled for miles around his center, preaching and selling his books, with the result

that other churches soon sprang up. To-day in Hwang-pi and the adjoining counties there are 45 churches with an aggregate membership of about 1,800, in addition to some 2,000 inquirers; while many thousands of dollars have been contributed for chapels, evangelists, and current expenses.

Presbyterian Union in China

The progress of Christian missions in the great empire of China is indicated quite impressively by the organization of native presbyteries and synods. The Synod of Central China embraces the native churches and ministers, the fruits of Presbyterian missions in five central provinces. The Presbytery of Manchuria has over 10,000 native converts, and will soon resolve itself into a synod. There are two independent synods in Fukien and East Kwantung provinces. A similar synod, it is anticipated, will be organized in West Kwantung. There will soon be 6 coordinate bodies in different parts of China. They represent the fruits of the mission work of the American Presbyterians, North and South; the Scotch, Irish, English, and Canadian churches; the Dutch Reformed and China Inland Mission. These synods will no doubt some day be gathered into a general assembly.

Social Reform in China

It is a striking fact reported from Fuchau that the people in their public meetings are turning their attention to various reforms in their own social customs. Mr. Hodous states that the boycott meetings, which are still held, give more prominence to the discussion of foot binding and the use of opium and other evil practises than to boycott against American goods. The speakers urge their audiences to break from the use of opium, and to discourage the foot binding of their own daughters as well as those of their neighbors. Recently five educated women from Shanghai have addressed large audiences in several of the guild halls of Fuchau. The galleries were occupied by women and the lower floors were crowded with men eagerly listening. Dr. J. Walter Lowry, on his recent return to China, has written home to his friends that more has happened in China during the last two years than had happened throughout the previous one thousand years. Many of our missionaries refer to a marked change of attitude in reference to independent activities on the part of the Christians. Mrs. Aiken, of Paoting-fu, says that the phrase now used among the converts is *tzu li*, meaning "stand alone," "be independent."—*Missionary Herald.*

Baptisms at Tsou-p'ing, China

An American Baptist missionary writes that "it was his joyful privilege to baptize on the 25th of May 78 candidates—54 scholars and 24 adults. At three baptismal services last month 100 males and 43 females were immersed, 79 of whom were under 20 years of age, the remainder from 30 years, and one old lady of over 70 years. He adds:

> Never before have I had the joy of baptizing so many young folks. They were all children of Christian parents; indeed, many of their parents I had baptized years ago, some before their children were born. We are now reaping the harvest of years of seed-sowing in our Sunday and day schools and welcoming into the Church children and grandchildren of our members.

A Brighter Outlook in Manchuria

The work of the Scotch and Irish Presbyterians in Manchuria suffered severely as a result of the Russo-Japanese war, but Dr. John Ross is now able to write encouragingly that the reestablishment of peace has already had good effects. He says:

> In the city the hearts of the Christians were not perturbed for themselves, but sympathy for their fellow Christians kept them continuously more or less uneasy since the Boxer days. Again, we have calm all around, save for the robbers, who

are causing disturbances in many country places even close to the city. Our people have manifested the same generous spirit which they have exhibited for several years. They increased their pastor's income to meet the trebled price of everything. They have supported all along three evangelists in the city, and have subscribed £50 for teachers, who have to be much more highly paid than formerly. Four of the members have combined to support a fourth evangelist. They have subscribed £10 to pay the expenses of two native pastors from Peking—one a Methodist (American) and one of the American Board of Missions.

The attendance at service here when good is seventy, and on extraordinary occasions over one hundred. There are half a dozen outstations from this one center. The membership last year was 441; it is more now, but is barely half what it was before the Boxers.

At a cost of about £600 the people had built a new church, covering a space of 55 feet by 35 feet. It wanted the finishing touches when the Boxers destroyed it. The foundation is there, waiting to be utilized again.

The First Young Women's Conference in Japan

Another country has been added to those that have a summer conference for young women students. Japan held its first Y.W.C.A. summer conference in Tokio last summer (July 12-19). From distant parts of the Sunrise Land 160 young women came from 26 schools. The Methodist Episcopal girls' school, their large buildings and ample grounds were put at the disposal of the conference. At many sessions there were 200 in attendance; but some of these were guests and onlookers. Some who came from a distance and others also were not professed followers of the Lord Jesus, but came to study the "Jesus Religion" and to see what there is in it for them.

One hour will long be remembered as a matter of history. Venerable Mr. Okuno, one of the first Christians of this one-time hermit nation, and one who assisted in the first translation of the Scriptures, told about those early days. Then, he said, there were few requirements for admission to church membership—"Do you believe in the Lord Jesus Christ enough to be willing to be crucified or to be put in prison for His sake?" and if the answer was in the affirmative, no more was necessary. He had not thought that he would live to see such a gathering of young women met like this in the name of the Lord Jesus.

Outlook for the Gospel in Japan

What of Christianity in Japan? As the product of thirty or forty years of Christian effort there are now about 130,000 Protestant Christians in the Island Empire out of a total population of 48,000,000 people. The Japanese Christian community has many strong men who are leaders in education and philanthropy. The Young Men's Christian Association is doing an excellent work in Japan. There are 56 associations in the higher institutions of learning, with 2,500 members. It is interesting that Sunday, the Christian Sabbath, has been made a day of rest in Japan. The Buddhists are vigorously imitating Christian activities. There are Sunday services in Buddhist temples, Buddhist Sunday-schools, Young Men's Buddhist Associations, etc. In fact, it is religiously a critical time. The supreme problem in Japan is the religious problem.

REV. T. HARADA.

The Newspaper in Japan

The first Japanese newspaper appeared in 1863, containing news translated from the Dutch into Japanese. Now Japan has 1,500 daily newspapers and periodicals. *The Japan Times*, of Tokio, is printed in English, but is produced exclusively by Japanese. An editor in Tokio offered prizes for original poems, and 600 were filled with Christian sentiments, and many who won prizes were professing Christians.

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words:

Look all over Japan. More than 40,-

000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ.

The Once Hated Symbol

It is an interesting fact that the cross was, a generation ago, the most hated of all symbols in Japan, but to-day it is one of the most highly respected and honored. There are about 1,000,000 members of the Red Cross Society, and they scrupulously pay the annual due of 3 yen, even when the very necessities of life come hard. They wear the Red Cross badge on their breasts with much pride, and tack the same symbol over the front doors, and some of the women wear finger-rings with Red Cross sets in them.

Christianity Regarded with Favor

A missionary writing from Japan mentions a special experience which shows the favor that Christianity is receiving there. An officer had his men—about 500—marshaled in a Buddhist temple, where, by permission of the authorities, not only were the Gospels distributed to the soldiers, but it was specially asked that an address should be given. "Take your own time," said the commanding officer, "we shall be pleased to hear you." And for nearly half an hour the men listened to an address concerning the object of the distribution and the nature of the book that was being distributed. The speech was delivered in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple.—*Christian Work.*

AFRICA

England and Islam in Egypt

In view of the fact that Great Britain is practically responsible for the administration of Egypt, it is of the utmost importance that the trend of the present educational policy be closely watched. Rev. Douglas M. Thornton, in *Church Missionary Intelligencer,* shows that the action of the Public Instruction Department—"based doubtless on the numerical preponderance of Moslems over Christians in the country"—has resulted in the giving of a thoroughly Moslem tone to the system of education on which large sums of public money are spent. The seriousness of the situation may be gathered from the following question:

> Is it any wonder that many Christian lads have got the impression, not only that Islam is the established religion of the land, but that Christian officials and English educationalists give positive advantages to those who are Moslems, and are actively engaged in furthering the Mohammedan cause?

Praise is due to Lord Cromer and the officers who have aided him in his efforts for the improvement of the condition of the people of Egypt, but Christian people may surely protest against any policy which produces results such as those described. The missionaries of the Gospel in the pursuance of purely spiritual work have little to gain from official support; but surely they might expect, when laboring within a sphere of British influence, to be placed in a position at least as advantageous as the followers of the False Prophet. —*The Christian.*

What Grace Did for a Negro

An interesting and useful character was removed from the ranks of Methodist missionaries by the death of Dr. Nat Dowe Merriam, at Harper, Liberia. This young man, the son of uncivilized members of the Grebo tribe, came down several years ago to a Methodist mission station on the Liberian coast where he was instructed and converted under the ministrations of Mrs. A. L. Buckwalter. He later came to America, entered the Central Tennessee College (now Walden University), and finally received the de-

gree of Doctor of Medicine from Meharry Medical College in 1904. Soon after his graduation he returned to Africa, established a medical practise at Harper, Cape Palmas, and in November, 1904, was accepted as a missionary by the board of managers of the missionary society. While ministering to the physical needs of others, Dr. Merriam developed consumption which caused his death, to the great sorrow of all with whom he had come in contact.

Now or Never in the Sudan

"Behold I stand at the door and knock." One of the speakers at Northfield said that just now the chief pivotal point in missions is not in China or India or South Africa, vital and important as these fields are. No, the one great fleeting opportunity of to-day is among the great Hausa people of the Central Sudan. To-day they are open to the Gospel, and wherever it goes they give it a hearing and a welcome. But the missionaries are so few, so far apart; as if two Christian pastors should live in Sweden and one in Portugal, no more in all Europe. And the Mohammedans are sending in their preachers by scores. The faith of Islam is an advance upon heathenism and the Hausas are adopting it, thousands in a month. But Mohammedans are far, far harder to win to the Christian faith than idolators, and as the power of the Crescent grows that of the Cross must wane. To-day we have the chance; in five years it will be gone. One stands knocking at the door, but if we delay too long to open we shall find that the would-be guest has gone.

The Harvest in South Africa

The need for a South African Missionary Year-book has long been felt. At the first general missionary conference at Johannesburg in 1904, when missionaries met together representing 26 societies, it was seen that the extent of the missionary work which was being carried on in South Africa was much greater than had been known even to those best acquainted with the subject. A great service has been rendered by Dr. Murray in the summary of mission work which he has now prepared. The table of results shows that there are 732 ordained European missionaries, 69 unordained Europeans, 700 European helpers, 202 ordained native pastors and missionaries, 8,984 native helpers, 255,455 members, 149,491 communicants, 222,888 adherents, and 161,104 scholars.—*Christian Express.*

Christian Unity in South Africa

The Transvaal follows Canada and Australia as a British place where the ideal of Protestant Church unity has taken root. Note the following action by the town council of Witwatersrand, made up of representatives of all the sects save the Church of England:

> That whereas organic union of the churches represented by this Council is desirable to prevent overlapping and needless waste and for the better and more effective spread of the Gospel among the different races of this country; and because it is our Master's expressed desire that His followers should be one, thereby to show to the unbelieving world that He is the sent of God; and whereas a provisional basis of union has been drawn up in Canada by the Congregational, Methodist, and Presbyterian churches, thereby showing that union is possible, this Council resolves to appoint a representative committee to take into consideration the proposed Canadian basis of union, to report how far it is applicable to our conditions, and generally to collect information on the whole subject.

Until such a blessed time of unity comes, it is in order for each denomination to maintain its life at the highest point; and this, we regret to say, Congregationalism in South Africa is not doing, if Rev. J. S. Moffatt, writing the *South African Congregationalist*, correctly pictures the situation.

A Missionary Conference in South Africa

At the Second General Conference of Missionaries in South Africa, which met in Johannesburg from the 5th to the 11th of July, resolutions were adopted on the following points in the interests of church comity:

1. In view of the numerous instances of friction between missionary societies an unofficial board of arbitration of five members is to be elected by this conference to deal with all inter-mission difficulties which may be submitted to it.

2. That societies operating in areas not yet fully occupied are invited to arrange between themselves as to their spheres and report to the executive committee; and that in areas already occupied by one or more missionary societies no other society should enter except by agreement with the society or societies in occupation.

3. That church-members of one mission moving to the sphere of another should bring with them certificates of membership, and members of one Church wishing to join another should produce a certificate from the Church they are leaving.

4. That the disclipinary censure of one mission should be respected by another.

5. That pupils or students passing from one institution to another should bring with them a letter as to character and standing in the institution left.

6. That systematic giving on the part of all connected with the Church should in every way be encouraged, but any practise giving color to the charge that the privileges of the Church are to be bought and sold should be scrupulously avoided.

Conditions in the Kongo State

Rev. Motte Martin, of the Luebo Mission in the Kongo State, throws some interesting light on the relation of the government to the Protestant and Roman Catholic missions:

The governor-general recently visited Luebo, but nothing we asked for was granted—nothing. Slavery is our great bane and the people's curse. He persistently reiterated that slavery it not here—has no existence in the face of the law—and that, therefore, the grant of a fixed redemption price, on the payment of which the slave would be given a certificate of freedom by the State, was illegal, and hence null and void.

Again, freedom to dwell *ad libitum* is forbidden, for he is a Roman Catholic, and knows that the Catholics would be deserted Is it also because he is a Roman Catholic that he coarsely jested at our demand for a civil law making adultery a penal offense?

Without dwelling on his refusal to grant us plantation room for our people, on the ground that forest trees are protected by law, I have said enough to show how completely affairs are in the hands of the Catholics, and we will want the press to help us in the fight that is imminent for these two points: (1) That religious liberty be maintained in the Kongo. (2) That the State treat us with absolute impartiality, rigid justice, and equal favors—*i.e.,* concessions to others be granted to us.

But with God and our hope, we are jubilant, and not even anxious. If physical punishment comes to our people, it can only work out a far more exceeding weight of glory, for "all things work together for good to them that love the Lord."

Concessions to Roman Catholic Missions in the Kongo Free State

The official bulletin has published the agreement between the Holy See and the Kongo Free State whereby Rt. Rev. Vico, apostolic nuncio, duly authorized by His Holiness Pope Pius X., and Chevalier de Cuvelier, duly authorized by His Majesty Leopold II., sovereign king of Kongo Free State, have agreed:

Kongo Free State shall concede to the establishments of Catholic missions in Kongo the ground necessary for their religious work under the following conditions:

Each mission, according to its resources, shall establish a school where the natives shall receive instruction.

The ground allotted to each mission shall be defined by common consent and limited to 100 acres fit for cultivation; 200 acres may be allowed if the importance of the mission justifies. These lands shall not be transferable and shall be devoted to the works of the mission. They shall be given free in perpetual tenure.

This is in marked contrast to the government's attitude toward Protestant missions.

An Insurrection in Southern Zanzibar

The last number of the *Echo d'Afrique,* a monthly journal published by the Roman Catholic Society of St. Peter Claver, contains the details of the revolt which has claimed seven victims from among the personnel of the mission, including the assassination of Bishop Cassien Spiss and four of his traveling companions on August 14. On Au-

gust 28 the two Roman Catholic stations of Lukuledi and Nyangao were pillaged and burned. Missionary Spreiter writes:

It was impossible to save anything but the clothes on our backs. Never in my life shall I forget our flight to Miknidani. Exhausted from fatigue, death at the hand of the blacks seemed less hard than our actual sufferings. The two missionaries of Nyangao with four sisters tried to hide themselves in a wood. They were discovered and Fathers Leon Lang and Cyprien Holz were wounded in making a defense. Sister Walburge Diepolder, separated from them during their flight, fell into the hands of the persecutors. We do not know whether she is still living or not. Rumor says, and the report may be true, that the blacks used her bones to make charms. Another sister of Nyangao, Sister Avia Marschuer, arrived safe in Dar-es-Salaam, was taken sick there and died September 15. So this revolt has cost our mission seven members. A dispatch announces the destruction of two other stations, Peramiho and Kigonsera.

ISLANDS OF THE SEA

Education in the Philippines

The chief clerk of the Board of Education for the Philippines reports great progress in the education of the natives. According to his estimate, nearly 800,000 of them speak English with a fair degree of fluency. Employed in the schools are eight hundred American and six thousand Filipino teachers, and the attendance of pupils averages nearly half a million. This is gratifying information. The universal desire in the United States is that we shall make our occupation of the Philippines a benefit to the people. To take to them a good government, education and Christianity is what we desire. Comparatively little can be done with the adults, but the children can be trained so that the next generation will show a higher type of morality, intelligence and orderly conduct than have ever been known in those islands. We have from the beginning believed that Providence threw these people, ignorant, oppressed, miserable, into our hands that we might give them a pure Gospel and a higher civilization

A Filipino Triumph of Grace

One of our best preachers is Senor Doroteo Lopez Jaena, who came to the dispensary with a note from our old friend Manikan asking that he might be permitted to study medicine. Doroteo was not very prepossessing, for he was small, even for a Filipino, with sunken chest and hollow cheeks; but he proved himself a helper in a hundred ways in the dispensary, and an invaluable interpreter from Visayan to Spanish. It was not long before I found that he would anticipate me in preaching the Gospel to those who came for medicine. On one occasion I asked Doroteo to pray. It was a unique prayer, a compound of all the verses of Scripture and various messages which he had heard; but it was a real cry to God for the soul of the sick man. After a time Doroteo wished to be baptized, very soon he desired to preach, and one afternoon in the little chapel at Jaro he essayed his first sermon. It took only about three minutes to exhaust his thought on the subject and himself also. We supposed that was the last of Doroteo's preaching; but before long he was anxious to try again, and has gradually developed until he can now speak the Word very plainly and effectively. The transformation of his inner life has brought also a parallel transformation of his physical being. He is erect, has a clearer eye and more dignified bearing. He is a new man in Christ and for Christ: one of many.—*Spirit of Missions.*

Sailing of Fiji Volunteers

A most interesting service was held on Wednesday evening, June 20, in the Jubilee Church, Suva, Fiji. The purpose of the meeting was to bid farewell to a contingent of volunteers for our missions in New Britain, New Guinea, and New Georgia. Altho the night was unfavorable, a large number of both Europeans and natives testified their interest in our work and as-

sembled to honor the departing band of men and women. Altogether 19 offers had been received from the various provinces of the group in response to calls from our brethren in the other districts for volunteers. Of these 9 were married teachers with families, and 9 were young unmarried men, the nineteenth being a young Solomon Islander, who as a child had been brought to Fiji 24 years ago, who had here, to use his own words, "found great treasure," and now wished to return to his own land and people and tell them the "Good Tidings" which had brought such cheer and gladness to his own heart. The following morning the party embarked on board the *George Brown*, probably the largest mission party that has left these shores, numbering altogether 58 souls.—*Australasian Methodist Review.*

In the New Hebrides

Dr. John G. Paton writes that the mission prospers in the steady good conduct and zeal of converts, and that lately many of the heathen have renounced idolatry with all its evils, and have become worshipers of God, and are helping to bring others to Him for salvation. He continued:

Our converts have also been busy repairing and enlarging their village schools and churches, and building new ones where required. God has given our mission nearly 20,000 converts, and of them 330 are native teachers and preachers of the Gospel, helping us in our work. On the New Hebrides we now occupy twenty-seven islands, with missionaries and native teachers, and we have the Bible in whole or in part translated into twenty-seven new languages as spoken by the people and by us reduced to a written form. Nearly all the printing was done by the British and Foreign Bible Society, and our converts pay the society for it by preparing arrowroot, which Christian friends purchase and help them to sell.

The heathen in the inland part of our three largest islands are at war with each other, and lately twenty-two men were shot. Grieved at the fighting, three of the converts volunteered to go inland unarmed, and plead with the heathen to give up war and live at peace with each other, but, alas, they also shot dead the three peace-makers. Being Christians, the three victims were buried, yet soon after an old cannibal chief and his people exhumed one of the bodies and cooked and feasted on it. Thus, the war will continue till in mercy Jesus, in answer to prayer, stops it.

A Gilbert Islands Transformation Scene

The Rev. W. E. Goward gives a striking picture of the transformation wrought at Ronorono (Gilbert Islands) in the past five years. He says:

When we settled here, in December, 1900, the site consisted of forty acres of bush land. Now there is a splendid mission station. The land has all been cleared and planted, eight or ten wells have been dug, about forty native houses of all kinds have been built, the Mission House, the Institution Church, four schools, five pastors' houses, residences for ninety students and their wives, and for sixty preparatory scholars, two boat-houses, a carpenter's shop, a little jetty with a roof, at which our ships' boats can discharge cargo—all these, and more are included. Besides these there are six supplementary class-rooms; and last, but not least, a dispensary.

All this work has been done by the pupils and students, even the women and the girls working, and it has been done for Christ, as service to His Kingdom.

Large numbers of the young men go away to work in another group for the Pacific Phosphate Co. They are well treated and looked after, but their absence is a great drawback to the mission. The outlook is full of hope. Already eighteen Gilbertese teachers and their wives have passed through the institution and are doing faithful work. —*L. M. S. Chronicle.*

Missions in Mauritius

The C. M. S. mission in this island is just celebrating its jubilee, the late Rev. S. Hobbs having been transferred from Tinnevelly to Mauritius just fifty years ago. Two-thirds of the population of this island are immigrants from Bengal and South India, brought hither to work on the sugar plantations. Among these are laboring Bengali and Tamil-speaking missionaries, whose work has been much blessed. Over 5,000 persons have been baptized, the majority of whom have returned to their own country. In 1880 a native church council was formed, connected with which are 6 pastorates. At the present time there are 4 native pastors and 60 Christian lay teachers. The diocese of Mauritius

was founded in 1854 and the present bishop is the Right Rev. F. A. Gregory.

Hope for New Guinea

In a valuable paper recently printed in the Australasian edition of the L. M. S. *Chronicle*, D. W. G. Lawes declares that "the outlook for missionary work in New Guinea is full of promise." One of the significant and encouraging facts which he refers to is "that 72 natives of New Guinea are discharging the duties of teacher and pastor, and are setting an example of Christian life that is wonderful. Some have been in office twenty years, and, upheld by the grace of God, have remained steadfast." Our Lord found 70 disciples who were willing to be His messengers, and in New Guinea there are already 72 who are proclaiming the good news! And this is not the sum total of discipleship, for there are about 2,000 in church fellowship.

MISCELLANEOUS

A Remedy for Depression

We lack the inspiration of big conventions, social unions, ministers' fraternals, and so often have to face all kinds of trials alone. When such times of depression come, the best remedy is to go to the street chapel, admit the unwashed, smelly crowd, and preach the Gospel to them. Then the lovely old story of the compassion and mercy of our Lord, so often told yet ever fresh and new, lifts one up again; and in the inspiration of the Spirit, the power of the Word, the joy of service, you feel you can dispense with the crowds and the shoutings. The smile of the Master makes up for all.

J. S. ADAMS, HANYANG.

Mr. Bryan on Missions

Mr. William J. Bryan, always friendly to the cause of foreign missions, is now its stronger advocate since his trip around the world. In one of his letters to the press he says: "I do not apologize for mentioning from time to time the institutions which altruistic Americans have scattered over the Orient. If we can not boast that the sun never sets on American territory, we can find satisfaction in the fact that the sun never sets upon American philanthropy. If the boom of our cannon does not follow the orb of day in his daily round, the grateful thanks of those who have been the beneficiaries of American generosity form a chorus that encircles the globe."

Some Jewish Statistics

The *Jewish Missionary Intelligence* records the following very interesting figures: From July 13 to October 17, 1905, 152 Jews and Jewesses in Vienna declared before the magistrate that they wished to leave Judaism. Of the 600 Jews who cease to be members of the Synagog in Vienna every year, many become *"confessionslos"* (creedless), many Roman Catholics, and more than 200 Protestants. In 1902, 205 Jews in Vienna joined the Lutherans, 44 the Presbyterians, while in 1903, 218 (in 1904, 193) joined the former and 45 (resp. 40) the latter. In Budapest 1,639 Jews left Judaism from 1896 to 1901, while 206 did so in 1904. From 1896 to 1900, in Austria, 5,923 Jewish and 130 mixed (between Jews and Christian) marriages took place, while in Hungary the numbers for the same time were 6,684 and 448. Thus in Austria more than 2 per cent. and in Hungary more than 6 per cent. of all the Jewish marriages were mixed marriages. In Berlin 377 Jews declared, between April 1, 1901, and March 31, 1904, that they would leave Judaism. And from 1889 to 1902, many Jews in Prussia joined the National United Evangelical Church (in 1889, 54; in 1900, 170; in 1901, 240; in 1902, 348). In the same time, 1889 to 1902, 133 members of the National Church in Prussia became members of the Synagog."

FOR THE MISSIONARY LIBRARY

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. Vol. III. By Rev. Jas. S. Dennis, D.D. Illustrated. 8vo. 675 pp. $2.50 *net*. Fleming H. Revell Co., New York. 1906.

This is the last volume of what, with its statistical supplement, deserves to be called a monumental work. Originally Dr. Dennis gave six lectures of an hour each on this subject. As he prepared them for the press the argument expanded, like an oak from its germ in the acorn, and, branching out on every side, clothed itself with the beautiful and abundant verdure of historical and practical illustration, until the whole work will stand, like a giant oak of Bashan, among the trees of missionary literature.

The vastness of the work will appear from the fact that this volume alone comprises nearly 700 pages, and contains over 300,000 words, a copious bibliography, and an index of 100 pages of fine print being included. These books are all copiously and beautifully illustrated, and these illustrations are of great value in themselves as visible arguments for the positions maintained in the volumes.

Dr. Dennis has treated in this closing volume, as in the previous one, the contribution of missions to social progress, especially the results tending to the development of a higher plane of social life. This he considers under eight heads: Introduction of Educational Facilities, Development of Industrial Training, Modern Methods of University Extension, Christian Associations for Young People, Production of Wholesome Literature, Quickening of General Intelligence, Abolition of Objectionable Social Customs, and Disintegration of Caste.

Then Dr. Dennis treats: Results on National Life and Character, such as Cultivation of Freedom and Patriotism, Good Laws, Courts, and Administration, International Relations, Intellectual and Scientific Progress, etc.

Then he calls attention to commercial and industrial status, as seen in higher standards of integrity, methods of transacting business, financial system, and general civilization.

He concludes by a glance at the influence of the Reformed faith and Christian life, as proven by a higher conception of religion, the decline of idolatry and superstition, the growth of morality, the beneficent examples of religious leadership, the advance of religious liberty, Sabbath observance, etc.

To enumerate the main divisions of the treatment is enough to assure the reader of the exhaustive character of the discussion, but it can not show how thoroughly and with what painstaking attention to details the author has wrought on his work, remembering that while "perfection is no trifle, trifles make perfection."

It is now nearly three-quarters of a century since the American Board issued its famous Ely Volume on a similar subject. It will be half a century more before any other monograph will be needed on the theme so carefully investigated by Dr. Dennis.

LEPERS. Thirty-one Years Work Among Them. The history of the Mission to Lepers in India and the East. 1874-1905. By John Jackson, F.R.G.S. Map and Illustrations. 8vo. 390 pp. Marshall Brothers, London. 1906.

The Mission to Lepers has a record of a great work quietly and faithfully pursued for many years by a society that works through missionary societies already in the field rather than by sending out its own workers. This Christlike work has done much to check the spread of a terrible disease by segregating and caring for lepers in asylums, and by providing homes for untainted leper children, many of whom are in this way saved from a hopeless fate. It is also a mighty witness to

the redeeming power of Christ for suffering and degraded humanity.

Mr. Jackson's story of the work is full and graphic and well illustrated. After taking up the general subject of leprosy, he proceeds to describe the development of the work in the last 31 years, telling of new hospitals opened and new branches undertaken. The story is interesting, but would have been more so to the general reader had the author selected and condensed his material more carefully. There is great pathos in the book which moves our hearts to seek the physical and spiritual salvation of these poor suffering outcasts.

MEMOIR OF JAMES WRIGHT OF BRISTOL. By Arthur T. Pierson. 8vo. $1.50. Gospel Publishing Co., 54 West Twenty-second Street, New York. 1906.

Mr. Wright was well known in Britain as the son-in-law and successor in the Directorship of Mr. George Müller, of Bristol. Tho not so much a public character, and widely traveled as Mr. Müller, Mr. Wright was intensely loved by those who did know him, and was one of the best-rounded characters of his generation, a man of high intelligence, pure mind and culture, genial disposition, large faith, singular wisdom and prudence, and much power in prayer. Under his conduct the work went on with such admirable uniformity and success that, while Mr. Müller lived, he could travel for a large part of eighteen years and in more than forty countries with perfect reliance upon his son-in-law. And after his departure he knew that the work would go on upon precisely the same lines of faith and prayer. This brief volume is the pen portrait of a remarkable man, a leader among the Brethren of Bristol, and one of the best examples of simple, humble piety, fervent prayer, soundness of doctrine, and Christlikeness of character. The book is copiously and beautifully illustrated, a fit companion to the Life of Mr. Müller by the same author.

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CHRISTIAN MISSIONS AND SOCIAL PROGRESS. By Rev. James S. Dennis, D.D. Vol. III. 8vo. 675 pp. Illustrated. $2.50 *net*. Fleming H. Revell Co., N. Y. 1906.

THE AUTOBIOGRAPHY OF REV. LEWIS GROUT. Introduction by Rev. Luther M. Keneston. 8vo. 74 pp. $1.00. Clapp & Jones, Brattleboro, Vt. 1906.

THE GREATEST WORK IN THE WORLD; OR, THE MISSION OF CHRIST'S DISCIPLES. By Charles B. Titus. Paper, 20 cents. Published by the Author, Harper, Kan. 1906.

CONTRASTS IN THE CAMPAIGN BY VARIOUS WRITERS. 12mo. 204 pp. 1*s*. 6*d*. Church Missionary Society, London, 1906.

SAMUEL J. MILLS, MISSIONARY PATHFINDER, PIONEER, AND PROMOTER. By Thomas C. Richards. 12mo. $1.00. The Pilgrim Press, Boston. 1906.

LUTHER HALSEY GULICK. By Frances Gulick Jewett. Illustrated. 12mo. 304 pp. $1.25 (to Sunday-schools, 84 cents). Pilgrim Press, Boston. 1906.

THE SOUTHERN MOUNTAINEERS. By Dr. Samuel T. Wilson. Illustrated. 16mo. 164 pp. 35 cents. The Presbyterian Board of Home Missions. New York. 1906.

REMINISCENCES OF A MISSIONARY BISHOP. By Rev. D. S. Tuttle. 12mo. $2.00 *net*. Thomas Whittaker, New York. 1906.

THROUGH FIVE REPUBLICS OF SOUTH AMERICA. By Percy F. Martin. 8vo. $5.00. Dodd, Mead & Co., New York. 1906.

THE PROPHET OF THE POOR. The Life Story of Gen. Booth. With portrait frontispiece. By Thomas F. G. Coates. $1.50 *net*. E. P. Dutton & Co., New York. 1906.

LIFE IN MOROCCO AND GLIMPSES BEYOND. By Budgett Meakin. 8vo. Illustrations. $3.00 *net*. E. P. Dutton & Co., New York. 1906.

LIBERIA. By Sir Harry Johnston. Large 8vo. Two volumes. $12.50. Dodd, Mead & Co., New York. 1906.

PERSIA PAST AND PRESENT. By William Jackson. 8vo. Illustrated. The Macmillan Co., New York. 1906.

THE LAND OF VEDA. By William Butler. 8vo. Illustrated. $2.00. Eaton and Mains, New York. 1906.

ALGIERS. By M. Elizabeth Crouse. 12mo. Illustrated. $2.00. James Pott & Co., New York. 1906.

INDIA. By Pierre Loti. 8vo. Illustrated. $3.50. James Pott & Co., New York. 1906.

CHINA AND THE GOSPEL. Report of the C. I. M. for 1906. Illustrated. 163 pp. 1*s*. *net*. China Inland Mission, London. Toronto, and Philadelphia. 1906.

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